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# EGYPT EXPLORATION FUND.

## ARCHÆOLOGICAL REPORT

37080 1893-1894

COMPRISING THE WORK OF THE  
EGYPT EXPLORATION FUND AND THE PROGRESS OF  
EGYPTOLOGY DURING THE YEAR 1893-4.

EDITED BY

F. LL. GRIFFITH, B.A., F.S.A.

WITH THREE ILLUSTRATIONS  
PLAN AND MAPS.

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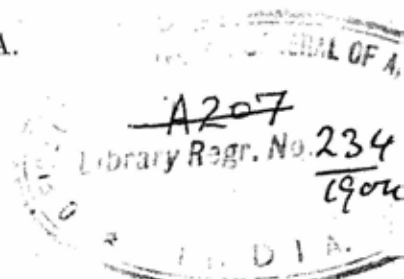
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## PREFACE.

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READERS of the first of these Reports, issued last year, will observe that one section of the work of the Egypt Exploration Fund is almost unrepresented in the present issue. The Archæological Survey, of which I have the honour to be Superintendent, has not received such support as to justify the sending out of an expensive expedition every year: our efforts during the past twelve months have been confined to working off the arrears of publication. The quantity of material collected in the three seasons' work from 1890 to 1893 was very great. For Beni Hasan we have issued two closely-packed volumes: one of these was noticed in the last Report, the other was distributed to subscribers in December, 1893, and completes the survey of that famous group. For El Bersheh we shall likewise have two volumes, which are now in an advanced state. When these have been issued, the public will be in possession of a full account of the two most important groups of tombs that exist of the Middle Kingdom. We shall then probably turn our attention to the monuments of the VIth Dynasty in the same district, for which also we have ample materials.

Messrs. Kenyon and Crum have again favoured us with reports on the subjects which they have made their own. The early relations of Greece with Egypt are a subject of constant discussion, and are annually put in a clearer or more striking light by excavations in the regions encircling the Mediterranean. It is therefore with great satisfaction that we have been able to add a report on this department of archæology from Mr. Cecil Smith of the British Museum, whose name has long been known to students of classical archæology. We offer our best thanks to the three colleagues who have thus largely contributed to the completeness of this summary of work.

F. LL. GRIFFITH.

## I.—EGYPT EXPLORATION FUND.

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### A.—EXCAVATIONS.

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#### WORK AT THE TEMPLE OF DEIR EL BAHARI.

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THE campaign of excavation during the winter 1893-94 is the longest that I ever made. The days during which the men were at work extended from the 9th of December to the 15th of March. Owing to the kindness of M. de Morgan, I had at my disposal a great quantity of railway plant, and the result has been that the clearing of the temple has made considerable progress; in fact, I believe that as far as the clearing itself is concerned—I mean the removal of the *débris* which covers the temple—another campaign like the last would bring it to an end.

It is not necessary to dwell again on the special nature of the work I have been doing for these two winters. Its aim is to bring to light one of the most interesting temples of Egypt, of which up to last year two-thirds were hidden by mounds of rubbish that sometimes reached a height of more than 40 feet. Looking at the plan of the temple as it now is, it may be seen that in the upper court (see Pl. i.) the mounds are entirely gone, and that on the middle platform, which is the most extensive, and where the mounds were the highest, the colonnade, the hypostyle hall, and the wall supporting the terrace are now quite free, and there remains only a block about 18 feet high, which will require a month's digging to remove. From a rough calculation, we may say that during these two winters we have taken out of the temple nearly 60,000 cubic metres of rubbish and stones, and carried this to a distance of 200 yards. It would have been impossible to do this without the help of a tramway.

At the end of December I was joined by Mr. D. G. Hogarth, who gave me most valuable help in the supervision of the excavations, which requires a great deal of care and attention.

Another branch of our work, which has been carried on under the direction of Mr. John E. Newberry, has been to replace the fallen stones



wherever we could do so. The Copts made such havoc in this beautiful temple, that only the lower part of the walls of the upper platform are left, and the most delicate sculptures were used by them as raw building material. The excavations have brought to light hundreds of sculptured blocks, some of which are of remarkably fine workmanship. Wherever we can do so, we put them back again; but it is not probable that this kind of work will be carried out on a very large scale. Too many blocks have disappeared; besides, as they have been scattered by the Copts all over the temple, we may always expect, as the clearing goes on, to find something which fits with what was found before, so that we are obliged to wait till the clearing is finished.

Let us take as a guide the plan made by Mr. Newberry, and begin from the top of the temple (see Plan). Last year I devoted my time and labour chiefly to the altar and its surroundings, and I cleared only the upper part of the court, as far as the wall which divides it from the altar-chamber, leaving eight or nine feet of rubbish upon the floor. This year my first work was to clear this right away, and the court is now quite open down to the pavement. It was here that the greatest number of blocks were met with, and some of these we hope to restore to their original places. I was especially bent upon discovering the end of the block showing the transport of an obelisk; but although several pieces belonging to the same scene have been recovered, the fragment that I most desired is not among them, and we have added only a small piece showing the rudder of the boat. On the pavement are bases of columns, proving that there was a peristyle round the court. The wall which leans against the rock on the west will probably have to be taken down. The part which is nearest to the sanctuary is of the time of Thothmes II., with very good sculptures; but it is so very shaky, that the slightest shock of earthquake, or the fall of a few stones from the mountain, would ruin it. It must therefore be rebuilt. As for the part which is next to the entrance to the northern hall of offerings, it has been built by the Copts with fragments of very valuable inscriptions, and it is quite possible that there may be some more texts on the side towards the mountain.

The northern hall of offerings had been cleared in the first season's work. Admirable drawings have been made by Mr. Howard Carter of the sculptures covering the walls, which have thus been copied entire. We see there gigantic representations of the queen making offerings to the god Amon, whose figure was erased by Khuenaten and roughly restored by Rameses II. A wall will have to be built above this

hall, in order to protect it from the stones falling from the mountain. A few days after my departure, a fall of stones occurred which covered the floor, fortunately after Mr. Carter's work was finished, as he had begun there in December.

Next to the northern hall of offerings is the open court, in the middle of which is the great altar of white stone (Pl. ii.) erected by the queen to "her father Harmakhis." This court had also been cleared down to the pavement last year. This winter Mr. Newberry has built in the loose blocks which belonged to the altar, so that it is nearly complete, and there are only a few signs missing from the dedicatory inscription. The same has been done in the funerary chapel of Thothmes I., which opens on to this chamber. The pavement has been restored, as well as the arched stones over the entrance. The chapel has been provided with a wooden door, and the wonderfully fresh paintings it contains are now quite safe, while the crumbling cliff above has been shored up strongly with rough masonry, in order to prevent the court from being again filled with *débris*. Mr. Newberry has made architectural drawings of the altar, and the paintings of the chapel have been copied by Mr. Howard Carter, some of them in colour. The side-niche of the chapel has given us the name and portrait of the mother of Thothmes I., *Senseneb*, allowing us to fill up a gap in the genealogy of the XVIIIth Dynasty. As for the altar, it is unique in the temples of Egypt, and it is curious that in a building where the worship of Amon is prevalent we should find a monument dedicated to Harmakhis, the god of Heliopolis. It is to be noticed also, that altars of the same description were adopted by Khuenaten in his religious reform, and erected in his new capital at Tell el Amarna; for we see in the paintings of the tombs at that place altars exactly like that of Deir el Bahari, and built similarly in open courts, with the king standing upon them making offerings to the solar disk.

In the vestibule which precedes the chamber of the altar, Mr. Newberry rebuilt entirely a brilliantly painted niche, all the stones of which have been found, including those of the ceiling. The queen is there represented in male attire, as usual. The sculptures of this, as well as those of another niche and of the entrance to the vestibule, have been copied by Mr. Verney Carter.

On the middle platform, only the tops of the pillars and of the wall were visible when I closed my work in 1893. The chief occupation this last winter has been to carry away the enormous mounds which covered the platform, as well as the hypostyle hall contiguous to it on the north side and the colonnade which joins the hall at right angles (Pl. iii.). The

mounds, as I have said, reached a height of more than 40 feet, and a part of them still remains. They have been formed partly by falls from the mountains above, but chiefly by the Copts, who heaped upon the floor of the platform about twenty feet of rubbish and stones, raising the ground to a level with the terrace and court above, in order that they might build their convent over it; added to all this was the *débris* thrown there by Mariette when he cleared the southern part. Occasionally, during the digging, we met with a layer of Coptic rubbish from the convent. In this we found ostraca or inscribed pieces of limestone, such as had been unearthed the year before. Below this layer there were some Coptic burials, consisting of mummies well wrapped up, with a piece of wood along the back to keep the body straight, but without any ornaments or other antiquities. A few of them were of a better class, the face being covered with a rough mask wearing a diadem of flowers, and the body with a cloth on which were painted the two hands, one holding a glass and the other an ear of corn, evidently the two Christian symbols of bread and wine. I believe, therefore, that these mummies were of Christians, and probably of some dignitaries of the convent, although there were some old Egyptian symbols upon them, such as the figure of Anubis. This strange mixture of heathenism and Christianity is characteristic of Coptic art. Some of the mummies of this kind were of men, others of women. Two of them have been brought to London.

Close to the wall of the colonnade we found remains of Pharaonic burials, wooden statuettes, and broken coffins, and among them a very fine mask of sycamore wood, which has also been sent to London. These remains come from excavations made there as early as the last century. There are several mummy-pits in the floor of the colonnade, but they have all been plundered long ago. The temple of Deir el Bahari having been used as a burial-place from the XXIInd Dynasty onwards, it has proved an excellent mine for mummy-diggers since Pococke's time. A large part of the original collection of Boulaq came from there. We know that the French Consul, M. Maunier, who, I believe, worked for Mariette, got out of the temple as many as sixty coffins. I have not yet come across any undisturbed burial-place, but I still hope to do so. The small objects discovered last year or this winter are actually the refuse of former diggers, or come from the settlements of embalmers, of which I shall have to speak further.

The colonnade on the west side of the middle platform exactly corresponds to that on the wall of which are the sculptures of the naval expe-

dition to Punt, and it is in an equally ruinous condition. The enormous blocks from the ceiling which have fallen between the pillars were very much in our way, and we have only been able to clear the space between the western row of columns and the wall. The sculptures, as far as we can judge from the few which have been preserved intact, were of the best workmanship; but as they all referred to the person of Queen Hatshepsu, they have been mercilessly erased by King Thothmes III. They described the birth of the queen, her infancy, when she and her *ka* (double) were attended and nursed by the Hathors, and her enthronement by her father Thothmes I. Whether as infant, youth, or adult, she is always represented as belonging to the male sex, although in the inscriptions the occurrence of feminine pronouns and words leaves no doubt as to her being a woman. Evidently these inscriptions were the originals from which were copied those of the so-called chamber of the birth of Amenophis III. at Luxor, which were described long ago by Champollion. I found at Deir el Bahari the inscription which attributes to the queen a divine origin, Amon himself being her father, as in the case of Amenophis III. The words are nearly identical in both temples, the text at Luxor being only a little shorter. As Thothmes III. seems to have had no antipathy towards Thothmes I., his grandfather, and his queen Aahmes, although they were Hatshepsu's parents, he did not erase their faces, so that in the middle of a series of sculptures which have been entirely destroyed we come across a piece of original work, magnificent sculptures and hieroglyphs, most elaborately carved and painted. Other pieces have been restored by Rameses II. on white plaster, but the work is of an inferior kind. By far the greater part of the wall is erased, and has been allowed to remain so. I succeeded in copying some of the inscriptions; for instance, a long text which I had already recognized last year, and which recounts the enthronement of the queen by her father.

North of the platform is the hypostyle hall which Mariette calls "*le spéos du nord*." He there found a great number of mummies, but left the place full of rubbish nearly to the top, so that it was necessary to creep through narrow holes in order to get into it. It is now entirely cleared, from the ceiling to the floor, as well as the chapel which opens into it. It is in a perfect state of preservation, the paintings and sculptures being intact, except for the erasures made by Thothmes III. The starred ceiling rests on three rows of four so-called proto-doric columns, with sixteen-sided shafts, over which are

placed square abaci. The chapel opening on the hall is reached by a flight of three steps, and has three chambers. On the walls are painted scenes of offerings, chiefly made to Anubis, indicating the funerary character of the building. The hall is one of the best preserved monuments of Thebes, and gives one a faint idea of a Greek temple. Over it was a flat terrace, evidently never used, since I found there last year the ebony panel and door which are now exhibited in the Ghizeh museum.

The effect produced by the hall is increased by the fine colonnade which joins it at right angles and follows the base of the mountain. It consists of fifteen columns of the same style and height as those of the hall; they are erected before a wall of white limestone which leans against the rock. This part of the temple was never completed. The wall and the columns were intended to form a covered portico like those of the platforms, but of the ceiling only one block was put into position, and it is unfinished; nor are there any sculptures or paintings. On this wall open four rock-cut chapels, with built ceilings in the shape of a pointed false arch. The walls were evidently intended to receive funerary sculptures or paintings, which were never executed. This side of the temple seems not to have been built with the same care as the southern part; the pavement is rougher, and the masonry often bears traces of careless work. Probably some reason such as the death of the queen prevented its being finished. In front of the colonnade and of the hall there is a large space entirely cleared. The heap of rubbish still left on the platform prevents the whole being seen together; but when it is removed, the view of the platform, the hall, and the colonnade will be very striking.

The colonnade is prolonged by a wall which continues as far as the lowest platform. Along this wall and between the columns we found most of the small objects which have been brought to London: I mean the beads, the scarabs, of which there is a fine collection, and the fragments of pottery. Between the columns are partitions made of mud bricks, forming little rooms or cells, which I consider as the dwellings of embalmers. We know from documents that many people engaged in the industry of embalming bodies and making coffins were settled in that part of Thebes, in the great necropolis where there were thousands of tombs. Such were the inhabitants of the dwellings in which we found quantities of beads, generally broken, and scarabs, most of them with the blue glaze characteristic of Deir el Bahari, some of which are very fine. Another piece of evidence is to be detected in the fact that close to the lower platform we found several large jars, filled either with a large

number of little bags containing a salt of some kind like nitre, or with chopped straw with which the mummies of the high priests of Amon were stuffed. Along with the jars was a fine wooden coffin, elaborately painted and ornamented, which evidently had never been used. It was made originally for a prophet of Amon connected with the royal family of the XXIInd Dynasty; for one of his ancestors was son of an Osorkon and brother of a Takelothis; his name was *Na menkhet Amon*. The coffin contained, instead of a body hundreds of these little bags, filled with the same substance. Of other objects found among the dwellings in the colonnade, we must notice a broken crystal bead bearing the name of *Senmut*, the well-known architect of Hatshepsu, who built the temple, and the lower part of a statuette of the same man. The granite of which it is made is cracked as if it had been in the fire.

One of the boxes sent to London contained three mud bricks bearing the stamp of an officer of the XXIIInd Dynasty, known to us from an inscription at Karnak, *the fourth prophet of Amon, the head of the city, the governor of the south, Menthuemhat*. These bricks were taken by the Copts from a building situate about 500 yards from the temple. They used them for their convent; and we employed a number of them for our house. They were not all marked. I suppose the stamp was put on one in a hundred or a thousand only.

As I have said, if next winter we have the same railway plant, the clearing of the temple may be completed. The northern side will not require much more than a month's work. On the southern side we shall have to find out how the temple ended in the south-western corner, which is still completely hidden. When this work is done, Deir el Bahari will be one of the most interesting places to visit in Egypt. It is a temple which is quite different from all others, and the sculptures are remarkable for their great beauty.

Our two artists remained until June to copy the sculptures of the hypostyle hall, and Mr. Howard Carter has, besides, taken a great number of very good photographs. I must not omit to mention that the crowds of tourists, chiefly English and American, who came to visit the temple, and to whom we generally made a point of showing and explaining our work, have largely contributed to make the Fund better known, and I hope that this may result in material encouragement to our work.

EDOUARD NAVILLE.

## II.—PROGRESS OF EGYPTOLOGY.

### A.—HIEROGLYPHIC STUDIES, &c.

EGYPTOLOGY continues to move forward with rapid strides: the field for work is inexhaustible, and each year new means of cultivating it are provided, and new labourers are attracted in numbers that far out-balance the loss by death or defection. The land itself also holds a vast quantity of treasures in store for the spade of the excavator, who, unless he be engaged in a scientific search for such antiquities as are likely to be disturbed by the native diggers, has to be adjured to hold his hand until the monumental crop above ground has been safely gathered in.

There is, however, a black cloud overhead which threatens to burst immediately and utterly destroy the harvest that we hoped for from the land of Lower Nubia. Whatever alleviation of the calamity may be effected by the Government and by private surveys and excavations of the threatened ground, the Aswân dam will be the cause of a more rapid and wholesale destruction of antiquities than has ever before been known; and, as such, it must be contemplated with horror by all Egyp̄tologists, to whom this year is likely to be one of painful memory. The happier aspect of the scheme—the material benefit to the country—must not be insisted on in these archæological pages, and as our Society has already done all that it can to obtain a reconsideration of the question, we may leave it, and turn to the record of work done.

#### EXCAVATION AND EXPLORATION.

The excavations of our Society at Dêr el Bahri have been already described in M. Naville's Report. Prof. Flinders Petrie spent the season at Coptos, working chiefly on the site of the destroyed temple of Min.

Beneath some Ptolemaic pavement he found large fragments of three limestone monoliths, originally about 13 feet high, carved into rude representations of the local deity, and having some remarkable devices of shells, animals, &c., cut upon them. These he attributes, with every show of reason, to the prehistoric age. Some fragments of statues and reliefs in pottery, a kind of work previously unknown, probably date from the first three dynasties. The discovery of these extremely early remains at Coptos was particularly satisfactory to Professor Petrie, as he believed that the "dynastic Egyptians entered the Nile valley by the Kusér-Koptos road."\* There were also portions of many interesting stelæ of all ages, sculptured slabs from the walls of a temple of Antef V., and a decree of the same king deposing a nomarch and elevating a new family to the principedom. Most of the portable objects discovered have been temporarily exhibited at University College, London.

The excavations for the Egyptian Government, directed personally by M. J. de Morgan, have again been extraordinarily successful. The scene of operations has been the pyramid-field of Dahshûr, where a number of important mastaba-tombs of functionaries dating from the latter half of the XIIth Dynasty have been found; a gallery under the largest brick pyramid has been entered, and identified as the mausoleum of the royal families of Usertesen II. and III., and Amenenhat III.; and the tomb of an almost unknown king, named Fu-ab-ra, has been discovered near the south brick pyramid. The burial-chambers in the mausoleum had been rifled, but two jewel-cases, full of precious trinkets of wonderful interest, were found in the floor, having escaped the search of the robbers. In the tomb of Fu-ab-ra was an ebony statue of the king overlaid with gold, besides the gilt coffin, a gilt box for the statue, and canopic vases.

Professors Sayce and Mahaffy with Mr. Somers Clarke formed an exploring party in Nubia, from Philæ to the second cataract. While the two former copied Greek and hieroglyphic inscriptions, Mr. Clarke naturally interested himself in the architectural problems presented by the monuments. Professor Mahaffy contributed some very interesting "Notes from Nubia" to the *Athenæum*, and Professor Sayce, as in previous winters, wrote "Letters from Egypt" to the *Academy*.† These letters make mention of several new monuments, and we look forward

\* *Academy*, May 19, 1894, "Discoveries at Koptos": see also the *Catalogue of a collection of Antiquities from the temple of Koptos exhibited in the Edwards Library at University College*.

† *Athen.*, Feb. 17, Mar. 17, Apr. 7, 28; *Acad.*, Feb. 10, 24, Mar. 17, Apr. 14, May 12.



with interest to the publication of the texts. Tombs of the Middle Kingdom, or, perhaps, even of the Old Kingdom, were found near Ibrîm.

Mr. Fraser, who has been carrying on researches under M. de Morgan's scheme, gives me the following particulars of his season's work:—

Acting under instructions from M. de Morgan, he settled in December at Tehneh (on the east bank, north of Minyeh). Here he copied two Romano-Egyptian tombs, and cleared a long flight of steps leading to the northern one. The city walls were examined, the town planned, and all inscriptions that could be found were copied, including one of Domitian on an altar. Working southward, he surveyed the quarries and hills from Gebel et Têr to El Hawateh, with a breadth of three kilometres into the desert, making altogether about thirty square kilometres surveyed.

A curious group of mastaba-like tombs of the IV-Vth Dynasty, cut in the rock south of Tehneh, were carefully surveyed and the inscriptions copied; the slab-roofs of two were restored, and the tombs provided with locked doors.

At El Hawateh the ravine was planned, and a stela of Rameses III. drawn. At Kûm el Ahmar the tomb of Nefersekheru was cleared and copied, and a door put up.

Having surveyed so far, Mr. Fraser inspected all the remaining sites between Kûm el Ahmar and Asyût. At Sheikh Gâbir, just north of Kaû el Kebîr, the early tombs were found to be suffering defacement; the entrances of three of them were therefore closed with rubble. The tombs of Zau and Aba at Dêr el Gebrâwi were cleaned and restored, and doors put up in them.

#### PUBLICATION OF TEXTS.

The activity displayed by Societies and individuals in publishing new or partly new texts has been enormous. Although this form of activity is almost confined to the representatives of the French and English schools in Egypt, yet at the present rate it seems as if most of the monuments in that country would be recorded in detail within the next ten years. On the other hand, it must be recollected that there is a great deal of double publication, and that even now nearly all the work of this kind is of a temporary character; in fact, in spite of constant improvement, it is hardly possible to find a single piece of work that approaches in convenience of form and in thoroughness to a standard which would ensure its permanence. Texts hurriedly copied are hurriedly edited

without reference to previous publications of the same, the material descriptions are meagre and faulty to an astonishing degree, and the number of plates is limited, in spite of the cheapness and ease of reproduction by photo-lithography: so that the student, instead of having a panorama of a monument presented before his eyes, has to work laboriously through pages of printed description in order to discover his whereabouts, and often has to spend hours in referring to other publications in order to construct, where possible, a correct text. I do not now speak of the translations and explanations, which must necessarily be of a more or less ephemeral nature and can easily be improved from time to time; what I desire to insist on is the necessity of better planned and better executed work in copying and describing.

The grandest event of the year is the commencement of the *Catalogue des Monuments et inscriptions de l'Egypte antique*.<sup>1</sup> M. de Morgan's strong practical sense has led him to the project of gathering together in one series a detailed description of all the monuments in Egypt. In carrying out this idea he reckons on the co-operation of scholars of all nationalities, and to show the feasibility of the scheme he has been bold enough, soon after his first arrival in the country, to undertake the survey of a difficult piece of Upper Egypt. Anyone who doubted must be convinced, and all, after certain allowances, will be charmed with the result. Not that it is altogether satisfactory, by no means so; but one can perceive that every fault in it could have been avoided by an ample allowance of time. Presumably two months were devoted to the section from Philae to Kûm Ombô: if so, we may believe that six months would have been sufficient, under M. de Morgan's most able direction, both for sifting the literature and for thorough study on the spot, so as to produce a complete work of permanent authority for the whole of this extensive and crowded region. Truly, that would have been a splendid return for one season's labour. Even as it is, considering the time allowed, the work does great credit to all concerned. May it stir other lovers of Egypt to a sense of what is required, and lead to the production of volume after volume in the same series, each investigator with friendly rivalry striving to surpass his predecessors in the accuracy, width and completeness of his observations.

We may also congratulate M. Max van Berchem on the progress which has been made towards realising his scheme of a *corpus* of Arabic inscriptions. The monuments of Egypt dating from the twelve centuries that have elapsed since the Muhammedan conquest are of less interest than the earlier ones, yet even apart from other considerations

the beauty and rarity of the inscriptions make them attractive. The important ones are almost confined to Cairo, and a large collection of inscriptions from this locality has just been well edited by the prime mover in the work.<sup>2</sup>

It will be best to classify the Egyptian texts published since the last Report in geographical order from south to north.

From Nubia we have some stelae sent to Oxford by Captain Lyons from his excavations at Wady Halfeh, and edited by Mr. Crum.<sup>3</sup> There is also a graffito on the island of El Hesseh, recording the visit of Merenra in his fifth year to receive the homage of the Ethiopian kings. This was discovered by Professor Sayce.<sup>4</sup>

PHILAE. The publication of the temple by M. Bénédict has been commenced.<sup>5</sup>

For the southern frontier of Egypt we have M. de Morgan's Survey from PHILAE to OMBOS.<sup>6</sup> He places the dividing line of Nubia immediately to the north of Philae, in the middle of the monumental region, so cutting off both that island and Bîgeh. We start with the well-known ROAD from Philae to Aswân, with its scores of graffiti, and historical stelae of Thothmes III., Amenhotep III., Sety I. and Rameses II.; then we follow along the east bank of the river to the inscribed rocks in the modern town of ASWAN and the Ptolemaic temple. Next there is an interesting section on the granite quarries in the Eastern hills, signed by M. de Morgan himself. Returning again to the southern limit, we are conducted over the rocks and islands in the Nile, two of which, the rock KONOSSO and the south end of the island of SEHEL are covered with inscriptions. The rest are bare as far as Elephantine. From Konosso there is a new stela of Thothmes IV.; on Sehêl, there is the famous stela of the seven years famine, also records of clearing the channel by kings of the XIIth and XVIIIth Dynasties, and graffiti of all periods around a shrine of the goddess Anket. ELEPHANTINE, the centre of the nome, lost its monumental glories about 1820, when two charming little temples and the upper part of the Nilometer were destroyed. On the WEST BANK, hitherto so little explored, there are, towards Elephantine, quarries of late date, a shrine with an interesting but fragmentary stela, a necropolis, the important Coptic convent of Saint Simeon, and the now celebrated tombs of the Old and Middle Kingdom. There are also iron mines and excavations for pot-clay. All the above are recorded with great fulness; the copies of scenes and inscriptions are generally rendered in zincotype, and some interesting heliogravures accompany the hand-copies. Between ASWÂN and OMBOS

little was found to describe; and we note that most of the inscriptions thence are from copies by Professor Sayce.

On reaching OMBOS we take leave of the *Catalogue*, a second volume of which will describe the temple. Meanwhile, Bouriant has published some of the calendrical inscriptions of the Ptolemaic period, as well as a record of its re-building by Ptolemy VII.<sup>7</sup>

EL KAB. The tomb of Paheri has been completely published in the XIth memoir of the Egypt Exploration Fund, by Mr. J. J. Tylor and the present writer. Some new graffiti from the desert road have been copied by Mr. G. W. Fraser.<sup>8</sup>

GEBELËN. M. Daressy and Mr. Fraser have described some new finds.

LUXOR. A large collection from the temple, comprising the whole of the sculptures of Amenhotep III., by Gayet,<sup>9</sup> and some interesting extracts of Ramesside date, by Daressy.<sup>11</sup>

KARNAK. The last-named scholar publishes texts from the temple of Khonsu.<sup>12</sup>

WESTERN THEBES. Full publications of the tomb of Queen Thyti (XXth Dynasty) and that of Horemheb (XVIIIth Dynasty), both by Bouriant; the tombs of Mentuherkhepshef (XIXth Dynasty) and Nekht (XVIIIth Dynasty), by Maspero; the tomb of Neferhotep (XVIIIth Dynasty), by Bénédict; also a door from the above tomb of Horemheb, by Chassinat, from the original now in the Louvre.<sup>13</sup>

KUFT. From here and from the opposite bank there are some notes of inscriptions by M. Daressy.<sup>14</sup>

TELL EL AMARNA. The publication of Prof. Petrie's discoveries on the site of the temple and palace of Akhenaten;<sup>15</sup> and that of the interesting graffiti in the alabaster quarries of Het-nub, in the desert behind the city, copied by Messrs. Blackden and Fraser.<sup>16</sup>

BENI HASAN. The second volume of our Archæological Survey completes the publication of this great group of tombs.

KÛM EL AHMAR. An inscription from this locality, which lies near Sharôneh, is recorded by M. Daressy.<sup>17</sup>

AHNAS. M. Naville's publication in the XIth memoir of the Egypt Exploration Fund.

MEMPHIS. M. de Morgan has printed a preliminary account of the great mastaba-tomb of Ptahshepses, which he discovered in the necropolis of Abusîr.<sup>18</sup>

DELTA. There is nothing to chronicle from this extensive region beyond the description by M. Naville of the monuments discovered at Tell Baklîeh, Mendes, and Tell Mukdâm in our XIth memoir.

Lastly, from far away in Eastern Syria, near Damascus, is the so-called "Job-stone," with an inscription of Rameses II., and from Phoenicia one or two relics of Saïte and Ptolemaic occupation.<sup>19</sup>

Of texts from monuments in Museums we have:—

GIZEH. The inscriptions of four statues of late date published and translated by Daressy.<sup>20</sup> The inscriptions of the funeral cones, with an index to all other publications, by the same.<sup>21</sup>

CONSTANTINOPLE. Several Egyptian monuments, by Scheil.<sup>22</sup>

DORPAT. An interesting collection, by Prof. Wiedemann.<sup>23</sup>

BERLIN. Very base inscription of the Persian period, by Erman.<sup>24</sup>

PARIS. Some papyri and ostraca, by Spiegelberg.<sup>25</sup>

OXFORD. Two stelæ from Wady Halfeh, presented by Captain H. G. Lyons, R.E., by Crum.<sup>26</sup>

The texts of the two obelisks of Beneventum, set up before the temple of Isis in the 8th year of Domitian, have been translated by Erman and by Schiaparelli, with the help of a new fragment discovered in 1892. The two interpretations differ considerably. A crouching statue of Ramesside epoch was brought from Memphis to adorn the same temple.<sup>27</sup>

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<sup>2</sup> Max van Berchem, Matériaux pour un Corpus inscriptionum Arabicarum: Ire partie, Égypte, fascicule premier, Le Caire. (Tome xix. of Mém. de la Miss. arch. franç. au Caire.)

<sup>3</sup> Proc. Soc. Bibl. Arch., xvi., p. 16.

<sup>4</sup> Recueil de Travaux, xv., p. 147.

<sup>5</sup> Mém. de la Miss. arch. franç. au Caire, xii., livr. 1.

<sup>6</sup> See note 1.

<sup>7</sup> Recueil de travaux, xv., p. 176 ff., where there are also some inscriptions published in the *Catalogue*.

<sup>8</sup> Proc. S. B. A., xv. 494.

<sup>9</sup> Recueil de travaux, xv. 42; Proc. S. B. A., *l.c.*

<sup>10</sup> Mém. de la Miss., xv., livr. 1.

<sup>11</sup> Recueil de travaux, xv. 49.

<sup>12</sup> *L.c.*, p. 45.

<sup>13</sup> Mém. de la Miss., v., fasc. 3.

<sup>14</sup> Rec. de trav., xv. 43.

<sup>15</sup> Tell el Amarna, by W. M. Flinders Petrie, D.C.L.

<sup>16</sup> Collection of hieratic graffiti from the Alabaster quarry of Hat-nub, by M. W. Blackden and G. W. Fraser (London: Luzac and Co.); cf. Fraser in Proc. S. B. A., xvi. 73.

<sup>17</sup> Rec. de trav., xv. 44.

<sup>18</sup> Revue Archéologique, 3me Série, Tome xxiv., p. 18.

<sup>19</sup> Zeitschrift für Aegyptische Sprache, xxxi. 100, 102; Proc. S. B. A. xvi. 90.

<sup>20</sup> Rec. de trav., xv. 150.

<sup>21</sup> Mém. de la Miss., viii., livr. 2.

<sup>22</sup> Rec. de trav., xv. 195, and cf. 175.

<sup>23</sup> Proc. S. B. A., xvi. 150.

<sup>24</sup> Zeitschr. f. äg. Spr., xxxi. 91.

<sup>25</sup> Rec. de trav., xv. 141, xvi. 26, 64, 68.

<sup>26</sup> See note 3.

<sup>27</sup> Mitth. d. K. D. Arch. Inst., Rom. 1893, Bd. viii. Notizie degli Scavi, Luglio, 1893.

## HISTORY.

By far the most important inscription that has been discovered lately is that of the tomb of Herkhuf at Aswân. I am not aware that any translation of it has appeared in English, though renderings exist in Italian, French and German. The articles of Erman<sup>1</sup> and Maspero have already settled both text and translation in most of the main points. The celebrated inscription of Una from Abydos was written somewhat earlier in the same (VIth) Dynasty, and the two inscriptions throw so much light on each other that they should be read together. As no recent English translation of Una's autobiography exists, a new version of this also may be appreciated:—

## INSCRIPTION OF UNA.

*Una's youth under King Teta, founder of the VIth Dynasty.*

"[Una says] I was a child tying the girdle, under the majesty of Teta. My grade was that of superintendent of stores, and I acted as overseer of the garden of Pharaoh."

*Una appointed judge by Pepy I. He assists at trials in the royal harim.*

"I was chief of . . . under the majesty of Pepy: his majesty put me into the position of royal friend and superintendent of the priests of his pyramid.

Behold I was . . . and his majesty appointed me judge, and his heart was satisfied with me more than with any of his servants: I heard cases alone with the chief justice in every secret proceeding [of the palace?] . . . in the name of the king, of the royal *harim* and of the six great houses (of law, etc.), because the king's heart was satisfied with me more than with any of his officers, of his nobles, or of his servants.

*Royal present of a sarcophagus, &c., from the limestone quarries of Turrah.*

[Command was given] by the majesty of my lord to bring for me a sarcophagus of white stone from Ra-fu (Turra), and his majesty caused the divine treasurer to cross over (the river) with a band [of soldiers and artificers] under him to bring for me this sarcophagus from Ra-fu. He returned with it in the great transport ship of the palace, together with its lid, and a false door with the jambs and foundation block: never was this or the like done to any servant. But I was excellent and I was pleasing in the heart of his majesty, and the heart of his majesty was satisfied with me.

*Appointment as principal judge in the trial of the queen.*

Now when I was judge his majesty made me a sole friend and superintendent of the garden of Pharaoh and . . . of the superintendents of Pharaoh's gardens: and while I was in this position I acted according to his majesty's desire in

making the body-guard (?) and making the way of the king and marshalling the nobles at the court : I acted altogether so that his majesty praised me for it more than anything.

When an accusation was brought in the royal *hartm* against the chief royal wife Anntes as a secret affair, his majesty caused me to enter to it and hear the case alone, without there being any chief justice or officer there but me only, on account of my excellence in the heart of his majesty and of his heart being satisfied with me : I also drew up (the report) in writing alone with one judge : behold, my office was that of superintendent of Pharaoh's garden : never before did one of my grade hear a secret process in the royal *hartm* : but his majesty caused me to hear it because of my excellence in the heart of his majesty above any officer and any noble and any servant of his.

*Una commander-in-chief of all the native and foreign forces in an expedition against the Eastern Bedawin.*

When his majesty attacked the Aamu-Herusha (Bedawin) and his majesty made an army of many tens of thousands out of the whole of the South country, from Abu (Elephantine) in the south to . . . in the north, and out of the North country, out of the whole of the two sides (?), out of Sezer and Khen-sezeru, negroes from Arerthet, negroes from Meza, negroes from Aam, negroes from Wawat, negroes from Kaau and men from the land of Themeh ; his majesty sent me at the head of this host : behold the ha-princes, the royal chancellors, the royal friends of the great house, the nomarchs and fortress(?) -governors of the south land and the north, the royal friends and superintendents of the frontier, the superintendents of priests of the south and north, the superintendents of the . . . , the commanders of the contingents from the South and the North and from the fortresses (?) and cities, and the chiefs of the negroes of these tribes—I it was who gave them their instructions, although my grade was that of superintendent of the garden of Pharaoh : on account of the preciseness of my disposition, which was such that no one of them encroached on any of his fellows, that no one of them took food or sandals from the wayfarer, that no one of them stole bread from any village, and that no one of them took a goat from any people. I directed them to the Island of the North, the Gate of I-hetep, the . . . of Horus Lord of Truth (a name of King Senefru). And behold, although I was of this grade . . . I reviewed these troops which had never been reviewed by any servant.

This host returned in peace, it had harried the land of the Herusha ;  
 this host returned in peace, it had trampled on the land of the Herusha ;  
 this host returned in peace, it had overthrown its enclosures ;  
 this host returned in peace, it had cut down its figs and vines ;  
 this host returned in peace, it had set fire to all its [camps ?] ;  
 this host returned in peace, it had slain the troops in it in many tens of thousands ;  
 this host returned in peace, it had [carried off people] from it, very numerous,  
 as prisoners alive ;

and his majesty praised me for it more than anything.

His majesty sent me to direct [this] host five times, and to smite the land of

the Herusha at each revolt with these troops, and I acted so that his majesty praised me for it more than anything. And when it was reported that there were warriors of this tribe in the "Wild-Goat's Nose": I sailed in boats with these troops, and landed at the extremity of the islands (?) of the Height, on the north of the land of the Herusha: and behold, when this host had marched by land, I came and smote them all down, and slew every warrior of them.

*Una made governor of the whole of Upper Egypt by the next king, Merenra Mehti-em-saf.*

I was carrier of the chair and sandals in the great house, and the king Merenra my lord, who lives for ever, appointed me *ha*-prince, governor of the South country, from Abu in the south to . . . in the north, on account of my excellence and pleasantness and the satisfaction of the king [with me]. And while I was carrier of the chair and sandals his majesty praised me for my watchfulness and body-guardianship which I displayed in ushering in nobles (?), which exceeded that of any officer, noble, or servant of his. Never before was this function discharged by any servant.

I performed for him the office of governor of Upper Egypt to satisfaction, so that no one there encroached upon his fellow for any work: I paid (?) everything that is paid to the palace from this Upper Egypt twice over, and every day's service that is given to the palace in this Upper Egypt twice over; and discharged my office in such a way that it established a standard of duty (lit. made the officership making the standard) in this Upper Egypt. Never was the like done in Upper Egypt before. I acted altogether so that his majesty praised me for it.

*Una commissioned to obtain monuments for Merenra's pyramid from Abhat and granite from the region of Elephantine.*

His majesty sent me to Abhat to bring the sarcophagus called the Box of the Living Ones, with its cover, and an obelisk, and the costly furniture for my mistress (?) the pyramid Kha-nefer of Merenra. His majesty sent me to Abu to bring the granite stela and its base, and the granite doors and jambs, and the granite doors and bases of the over-ground temple of my mistress (?) the pyramid Kha-nefer of Merenra. I came down the river with them to the pyramid Kha-nefer of Merenra with six broad boats, three transports, three eight-oars, and one war-ship: never was this done, Abhat and Abu (reached with?) one war-ship, in the time of any of the kings. Everything that his majesty had commanded me came verily to pass just as his majesty ordered.

*An altar from the alabaster quarry of Het-nub.*

His majesty sent me to Het-nub to bring a great table of offerings of the alabaster of Het-nub. I brought him down this table of offerings in seventeen days, quarrying it in Het-nub, and causing it to float down in this broad boat. For I had cut for it a broad boat of acacia wood, 60 cubits long, 30 cubits broad, and built it—all this (?) in seventeen days, in the third month of harvest, when



behold there was no water on the . . . of the channel (when the Nile was very low), and I moored at the pyramid Kha-nefer of Merenra in peace. All things had come to pass according to the command which the majesty of my lord had given me.

*A commission to ease the navigation in the region of the cataract, and to increase the facilities for procuring granite.*

His majesty sent me to cut five channels in the South, and make three broad boats and four transports of the acacia of the Wawat. Behold, the princes of Arerthet, Wawat, Aam, and Meza were felling (?) wood for them. I did all in one year, and floated (the boats) laden with very much granite for the pyramid Kha-nefer of Merenra: moreover, I did . . . of the palace in all these five channels (?), on account of my nobility and my . . . and of my praying to the spirits of the king Merenra, living for ever, more than to any god, and because all things came to pass according to the command which the *ka* of the king gave.

The word here translated "negroes" is applied by the Egyptians to all southern tribes including perhaps Hamitic peoples that are quite distinct from true negroes. The Nile appears to have divided the tribes: on the east bank were the Wawat adjoining the Egyptian frontier, and beyond, the Meza, a fighting tribe from which the Pharaohs constantly recruited their armies. On the west bank the order of tribes from south to north was apparently Aam, Arerthet and Sethu, the last not named by Una. Such is Prof. Maspero's view, *Rec. de Trav.*, xv. 108, though some passages would lead one to suppose that the Aam alone were on the west bank, and all the others on the eastern bank or in the desert beyond. It is not likely that the tribes above named extended far south of the second cataract. The land of Themeh was in the Libyan desert, and probably included the numerous oases. Many of the names in the list of Una's troops cannot be identified.

Professor Sayce published last year an interesting graffito from the island of El Hesseh above Philae, recording a visit of King Merenra in his fifth year: he there received the homage of the kings of Arerthet and Wawat and perhaps of Meza.

#### THE INSCRIPTION OF HERKHUF.

*In the reign of Merenra Herkhuf is sent with his father on a mission to Aam.*

The royal friend and superintendent of the frontier, &c., &c., Herkhuf, says:—The Majesty of Merenra sent me with my father (and predecessor in titles) Ara to Aam, to open a way to that land. I accomplished it in seven months, and brought back all products (or tribute) from it by a well-directed route (?), and I was praised for it very greatly.

*Herkhuf is sent to Sethu and Arerthet, going up (the east ? bank of) the river past Elephantine.*

His majesty sent me the second time alone: I started by the way of Abu and visited the land of Arerthet, namely, Meskher, Terres, and Artheth, in the space of eight months; and when I visited it, I brought away products from this country in great abundance: never was brought such to this land (of Egypt) from the beginning of time: I visited the residence (?) of the king of Sethu and Arerthet, and passed through these countries: never was this found to have been done by any royal friend and superintendent of the frontier who had gone out to Aam before.

*He is sent to Aam, and taking the desert route by the Oasis, finds that the king of Aam is starting on an expedition against the Libyans.*

Moreover, his majesty sent me the third time to Aam. I started from the Lycopolite nome (?) by way of Uhat (the Oasis), and I found the prince of Aam, who was marching to the land of Themeh to smite the Themeh to the west point of heaven (i.e. due west?): I went forth after him to the land of the Themeh, and gratified him (by military assistance or by presents from Pharaoh), so that he praised all the gods for the king.

*His happy return through Sethu and Wawat down the river to Memphis.*

[Then I begged (?) the king of] Aam to cause [a troop of] Aam to follow [me to Egypt] in order to cause the majesty of Merenra my lord to rejoice [because I had gone (?) after the king of Aam. And when I had gratified this king of Aam, [I returned marching through the countries?] from Arerthet above to Sethu, below: and I found the king of Arerthet, Sethu, and Wawat . . . . in peace . . . . with 300 asses laden with incense, ebony, ivory, . . . . panther-skins, throw-sticks, and all good gifts: and when the king of Arerthet, Sethu and Wawat saw . . . the troop of Aam that was coming with me to the palace, as well as the soldiers sent out with me, this prince marvelled, and gave me oxen and goats . . . . of Arerthet, on account of my excellence and my resourcefulness above any royal friend and superintendent of the frontier sent to Aam before. And when your humble servant was going down the river to the palace, Una, 'sole friend' and superintendent of the two baths of the Sun, was sent up the river with a flotilla laden with sweet liquors, &c., for the prince, etc., Herkhuf. (The account of this third expedition is still very obscure owing to the lacunæ.)

The above inscription concerns the reign of Merenra; at a later date there was inscribed on the same tomb the text of a royal letter from his successor, the boy king, Pepi II., in reference to another expedition, as follows:—

Copy of the king's own writing (?), the second year, the 3rd month of inundation, the 16th day.

Command of the king to the confidential friend of the king, the *kherheb* and superintendent of the frontier, Herkhuf.

I have understood the word of this thy letter which thou hast despatched to the king to the . . . , to inform us that thou didst enter Aam in peace with thy soldiers which were with thee.

Thou hast said in this thy letter that thou hast brought all great and good gifts which Hathor, goddess of Amaau, has given to the *ka* of the king Nefer-ka-ra living for ever and ever.

Thou hast said in this thy letter that thou hast brought a *Denk* of the dances of the god from the Land of the Blessed Spirits, like to the *Denk* which the divine chancellor Baurded brought from Punt in the time of Assa. Thou hast said to my majesty that there was never one like him brought by any other [who had been sent] to Aam before. Each year thou doest (?) the pleasure and desire of thy lord : thy sleeping and thy waking hours [are devoted to the] performance of that which thy lord desires, praises and commands. His majesty will do thee many excellent honours to the glory of thy son's son for ever, so that all people will say when they hear what my majesty hath done unto thee, 'Is there anything like that which has been done to the confidential friend of the king, Herkhuf, when he went to Aam, while he was watchful to do what his lord desired, praised and commanded?' Come thou down to the palace immediately, and bring thou this *Denk* with thee, whom thou hast brought from the land of the blessed spirits, living and well, for the dances of the god and to please and rejoice the heart of the king Neferkara, living for ever.

If he embarks with thee on a ship, let good people be behind him on the two sides of the ship to guard him from falling into the water : and when he is lying down at night, let good people lie behind him in his tent (?), and inspect them ten times in the night. My majesty desires to see this *Denk* more than the products of the mines and of Punt; and if thou comest to the palace and this *Denk* is with thee alive and well, my majesty will do for thee more than was done for the divine chancellor Baurded in the time of Assa, according to the disposition of the heart of my majesty to see this *Denk*.

Commands have been brought to the prince of the new towns (?) and the royal friend and superintendent of priests, to order that provisions should be received from him (the prince or priest) in every establishment of the commissariat and in every temple, and that there shall be no sparing in it.

This letter is not very important historically, but it has plenty of human nature. The little king's anxiety about the safety of the rare dwarf dancer, or *Denk*, is amusing to read of.

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The name of the king in whose reign the stela of the seven years famine at Sehél was dated is still a matter of dispute, owing to the pooriness of the engraving. Most scholars read the cartouche as that of Zeser, of the IIIrd Dynasty, from the photographs, while several of those who have

seen the original believe that the signs are *Kher* (i.e. *Aha*)-s-r, and Professor Sayce, reading *Aha-thes-a*, compares the name of Aktisanes, a King of Ethiopia who was a contemporary of one of the Ptolemies in Egypt; in any case, the inscription is of a very late period. It is curious that the supposed *ka*-name of Zeser has been discovered amongst the inscriptions brought back from the Sinai region by M. Bénédite.<sup>2</sup>

The tomb of king Fu-ab-ra, of the XIIIth Dynasty, has been found by M. de Morgan at Sakḳāreh. A monument of Khyan (whose name M. Naville read as Raian at Bubastis) has been discovered at Gebelén. A stela from Prof. Petrie's excavations at Coptos is the only accessible inscription of Rahotep (who reigned not long before the commencement of the New Kingdom), though others, seen by Lepsius, must exist.

Professor Petrie's *Tell el Amarna* contains much information about the heretic king Akhenaten (formerly called Khuenaten) and his successors.

Takellothis I. (XXIInd Dynasty) has been identified upon the monuments, one of which is apparently dated in his twenty-second year.<sup>3</sup>

Professor Mahaffy, in a letter to the *Athenaeum*, has made the important observation that the Ptolemies left no record in Nubia south of the Dodecaschoenus, and that their principal route to the wealth of the southern countries was by the Red Sea.

Dr. E. Mahler has written on the calendrical ordinance in the Canopus decree of Euergetes I., and argues that it was intended only to confirm a practice that had been already enjoined by his predecessors.<sup>4</sup>

Professor Maspero has commenced the publication of an important work on the Ancient History of the Eastern Nations. It is admirably illustrated, and written in a popular style, while it contains a great wealth of ideas. The first instalment of 160 pages consists of two chapters, and deals with Egypt, the first chapter describing the country with its river, the ancient inhabitants and the first political organization of the Nile valley, and the second the gods of Egypt and its legendary history.<sup>5</sup>

#### GEOGRAPHY.

In his memoir on Ahnâs, Prof. Naville suggests that the Biblical Hanes, which has been identified by some with the Coptic Hnês=Ahnâs, may be connected with the Anysis of Herodotus; in any case it should be looked for in the Delta. The present writer has pointed out that the *Uḥat* of the inscription of Herkhuf must be a name of the great oasis and the origin of the Coptic and Arabic *Wâḥ*, and thence of the Greek name which we have adopted through the Latin.<sup>6</sup> It is very remarkable that

this name is not found again in the inscriptions and papyri, *Ut* having been adopted as the official designation of the oases.

A paper by Professor Petrie, on the Causes and Effects of Egyptian Geography, is to be found in the Transactions of the last Oriental Congress.

Mr. E. A. Floyer's *Etude sur le Nord Etbai* is the outcome of a journey in the Eastern Desert in 1890, the Etbai being a name given to the whole of the mountainous country between the Nile and the Red Sea from Asyût to Suâkin. The northern portion is especially interesting for its ancient mines and quarries. Something new can be gathered from Mr. Floyer's other observations, but by far the most important feature of the book is his theory that the introduction of the camel by the Arabs in and after the 7th century A.D. has been the cause of a great diminution in the flora and fauna of the desert.

It is hoped that the Atlas of Ancient Egypt issued by our Society will do much to popularise the principal results of the discoveries made in this department of research.

#### NATURAL HISTORY.

M. Loret has published two more of his articles entitled *Recherches sur plusieurs plantes connues des Anciens Egyptiens*. In these instalments he deals with the coriander, the carob tree or locust bean, the leek, parsley and celery, the rush, the anise, and the branch and leaf of the palm: The section on the carob tree is of great length, dealing separately with the wood, seeds, pods and other products. The identification of names is carried on with the help of hieroglyphic, Coptic, Greek and Arabic documents, as well as the works of modern botanical writers. The subject of plant-names in Egyptian is both large and very difficult, but M. Loret's interesting articles are constantly making headway in it. He has also identified the name of the mineral alum.<sup>7</sup>

#### FOREIGN RELATIONS OF EGYPT.

Mr. W. Max Müller, of Philadelphia, whose large work on "Europe and Asia in the Egyptian Inscriptions" was mentioned in the Report for last year, has turned his attention to the south. He considers the Ethiopians who wrote the Meroitic inscriptions to have been true negroes.<sup>8</sup>

A "Himyaritic" inscription of the Minaean type has at length been discovered in Egypt.<sup>9</sup> Its date is Ptolemaic, so that it is probably later than any of the Minaean inscriptions found in Arabia. These records of

ancient Arabian dynasties must one day throw new light on the commerce of Egypt.

Mr. Tomkins' paper on the North-Syrian localities named in the lists of Thothmes III. has at length been issued by the Society of Biblical Archaeology.<sup>10</sup>

Professor Sayce's *Higher Criticism and the Monuments* is a spirited work of absorbing interest; Chapters IV. and V., on the Canaanitish and Egyptian elements in the book of Genesis, and on the Egyptian tutelage of Israel, are those that chiefly concern us. A small relic of Hophra's conquest of Phoenicia has been noted by the present writer.<sup>11</sup>

The evidence at present available for ascertaining the nationality of the Hyksos and the conditions of their invasion and their expulsion, has been ably discussed by Steindorff in *Kleinere Beiträge zur Geschichte*, Leipzig, 1894, pp. 1-9.

The history of the early settlements of the Greeks in Egypt, principally from the seventh to the sixth century B.C. has been dealt with at great length by M. Mallet: naturally, his work is founded principally on the great discoveries made for our society by Professor Petrie at Naucratis and Defeneh, and by Mr. Gardner at Naucratis; but besides these, every possible source of information has been laid under contribution.

#### PHILOLOGY.

We have here to chronicle an event of the first importance, the publication of Professor Erman's Egyptian Grammar.<sup>12</sup> To those who have followed the development of the subject in the Professor's previous writings it is needless to say that the book has at once taken rank as the standard guide for the practised reader, and, in spite of technicalities, as the most convenient manual for the beginner. It summarises the results of Erman's researches in this direction during twenty years. Never before, excepting in the earlier and less complete treatises of the same author, was the grammar of correctly written texts elaborated and recorded. Henceforth the time-honoured work of Brugsch will only be consulted for the debased writings of the Ptolemaic period, while De Rougé's *Chrestomathie*, and Renouf's once admirable little book are quite superseded. As a consequence of the publication of this Grammar we may confidently hope for an immediate improvement in the general standard of translation and the accession of many well-grounded scholars to the ranks of Egyptology.

Steindorff's Coptic Grammar being published simultaneously with

Erman's Hieroglyphic Grammar, cross references from one to the other abound and make them doubly valuable.

Most of the articles mentioned in this Report are accompanied by philological observations. We may also note as of great interest a polemical article by Mr. Renouf in the Transactions of the IXth Congress of Orientalists, and Professor Maspero's *A travers la vocalisation Egyptienne*.<sup>7</sup> For the comparative philologist grave questions are raised with regard to the nature of the Egyptian "alphabetic" signs and the connection of Egyptian with Semitic languages: fortunately, they do not really concern the student who wishes only to improve his knowledge of Egyptian: he can afford to look on with interest but without anxiety while this ground is being contested, and he need not be in the least hampered thereby while making his own conquests.

We cannot leave this subject without mentioning the names of Piehl, Max Müller and Kurt Sethe, whose admirable articles are to be found in the standard journals of Egyptology.

Dr. Spiegelberg having turned his attention to Demotic, we may predict that his great knowledge of late hieratic will soon render him exceptionally well fitted to attack the difficult problems offered by the earliest Demotic writing. Professor Revillout has amassed a wonderful collection of early Demotic papyri of the Saite and Persian periods, and has published and translated a number of them.<sup>13</sup> He has also edited a number of bilingual tesserae with inscriptions in Greek and Demotic: unfortunately he has been content to reproduce the demotic in printed type, a method which detracts much from the value of the publication.

#### RELIGION AND MYTHOLOGY.

The manner in which the so-called Book of the Dead was formed is well illustrated by Erman, who in a most instructive article<sup>14</sup> compares a chapter in the texts of the Pyramid of Unas with the same chapter as it reappears in two texts of the New Kingdom. The ancient text was written in a very different orthography from that to which scribes of the New Kingdom were accustomed: they endeavoured to re-write it, but understood so little of their original that they were fain to leave several groups unaltered, and more or less corrupted the whole. The two later copies differ very much from each other; the meaning in many passages has been changed from that of the original, and in other cases the text is mere nonsense. Such must be the condition of many other chapters to which we have no key in early versions.

Mr. Renouf has continued his translation of the Book of the Dead as far as chap. xci. in the Proceedings of the Society of Biblical Archaeology. M. Jéquier, a young Swiss scholar who has joined the French Mission Archéologique, has produced an excellent edition of the abridged version of the *Book of that which is in Hades*,<sup>15</sup> a magical text connected with the passage of the Sun through the hours of the night. It is found on tomb-walls, sarcophagi, and papyri, but no copy is known earlier than the XIXth Dynasty. M. Jéquier has collated a good number of examples which he can group into "families," but strangely enough he finds all of them marked by one persistent error, which must have descended from a common ancestor in spite of the ease with which it might have been corrected.

Mr. Renouf's article on the myth of Osiris Unnefer appears belated in the last part of the Transactions of the Society of Biblical Archaeology. The paper was read in 1886, and his valuable essay on Some Religious Texts of the Early Egyptian Period is dated ten years ago, in 1884. The publication of the latter is very welcome.

Prof. Maspero has collected a large number of his widely scattered articles on mythology, forming thereby two volumes that will have to be frequently referred to by everyone interested in the subject.<sup>16</sup>

Mr. Renouf shows that the name of the goddess of writing, hitherto known as Sefekht, is to be read Sesht or Seshyt. The Egyptian Antaeus, after whom the city of Antacopolis was named, is a very problematical divinity. Prof. Golénischeff in 1882 identified two representations of Antaeus on the cliffs behind his own temple. He now adds a third from the Gîzeh Museum.<sup>17</sup> Unfortunately they are all of late Roman epoch, and none of them give the Egyptian name. Some representations of a foreign form of the god Set introduced into Egypt by Rameses II. have been published and commented on.<sup>18</sup>

Lefébure's *Etude sur Abydos*,<sup>19</sup> is an essay on a local mythology of great importance.

#### SCIENCE, &c.

The Rhind Mathematical Papyrus of the British Museum, first published by Eisenlohr, has been further commented on by the present writer.<sup>20</sup>

Mr. Norman Lockyer's book<sup>21</sup> dealing with the orientation of Egyptian temples breaks new ground. The author believes that the temples of certain divinities were oriented to the stars sacred to those divinities, instead of to the sun. On this theory the ingenious astronomer attributes



divinities to stars, temples to divinities, and dates of foundation to temples. The results, as they stand, are not always satisfying to the Egyptologist, but we are grateful for a work that points out what may prove a very interesting and profitable line of research.

Count H. Schack-Schackenburg has written an interesting essay on the star-tables in the tombs of Rameses VI. and Rameses IX.<sup>22</sup> He refers to Champollion, Rougé, Biot, Lepsius, and Gensler—Egyptologists and astronomers who have misled each other, on the one hand connecting the tables with astrology, on the other seeing in them records of risings. Count Schack recognizes the fact that they are records of culminations, but this he might have learnt from a very able paper written nearly thirty years ago by Mr. Renouf,<sup>23</sup> and strangely neglected by subsequent writers, including Brugsch. The new essay, however, pursues the subject a good deal farther. The form of the instrument used, and the distance between the seven meridian lines ( $\frac{1}{4}$  stellar hour) are made out with great probability.

With regard to weights and measures, Dr. Spiegelberg has given his reasons for the new reading *deben* of the important weight-name that used to be read *uten*. M. I. Levi, a *débutant*, has written a very full, but still undecisive article, on the value of the *atru* and the *schoenus* (the outstanding question in the whole subject), and M. Loret has quoted a first-rate example of the *khet-en-nuh* of 100 cubits. The value of the last was already known from a late inscription at Denderah, but it is satisfactory to have an irrefragable proof of Ramesside date.<sup>24</sup>

#### ARTS, CRAFTS, &C.

Mr. Petrie's memoir on the excavations at Tell el Amarna is of no small importance for the history of Art. The painted floors and walls of palaces, and the columns inlaid with mosaics are entirely new to science; and the whole collection, as being datable to one century, and consisting largely of fragments of the finest workmanship for royalty itself, is of unique importance. The wonderful series of fragments of variegated glass, accompanied by instructive remnants from a glass factory, has been presented by Mr. Martyn Kennard to the British Museum, where it will be exhibited in the Glass Department. The glazed tile-work has not yet been thoroughly published, but Borchardt has written an interesting article, with illustrations from Petrie's collection, in a German journal.<sup>25</sup> Schäfer has described a box-cover of stamped and painted leather in the Berlin Museum.<sup>26</sup>

With regard to implements, there is much of importance from Tell el Amarna, including the flint implements described by Mr. Spurrell.

## ANTIQUITIES.

Dr. Budge's publication entitled *The Mummy* contains a great deal of information on many branches of Egyptian archæology. We note also the following:—

E. Towry White, *Notes on Pectorals*, in the *Proc. S. B. A.*, xv., p. 409.

Waldemar Schmidt, *Sarcophages Egyptiens*, in *Trans. IXth Oriental Cong.*, vol. ii.

Borchardt, in *Aeg. Zeits.*, xxxii., describes the box for the canopic vases of King Sebekemsaf in the Leyden Museum, and shows that the so-called "medicine chest" of Queen Mentuhotep and King Tehuti, at Berlin, was really intended for the same purpose, and may be of the same age (XIIIth Dynasty).

Felix von Luschan, in the *Verhandlungen d. Berliner Ges. für Anthropologie*, May, 1893, describes a remarkable instance of a composite bow from Egypt which was discovered by this ethnologist amongst the treasures of the Berlin Museum. It is believed to be of the age of Rameses II. The composite bow, which is a very superior arm, is a purely Asiatic and non-African weapon. Herr von Luschan questions whether this example is a piece of Hittite spoil, or whether, possibly, the Egyptians brought the composite bow with them in their original migration from Asia. The former idea commends itself as the more probable.

Dr. Budge has written a *Catalogue of the Egyptian Collection in the Fitzwilliam Museum, Cambridge*. Illustrated notes, by Mr. Hilton Price, upon antiquities in his own collection, are printed in the *Transactions of the Society of Biblical Archæology* (ix., part 2).

## PERSONAL AND MISCELLANEOUS.

Dr. Leemans, for over fifty years keeper of the Museum of Antiquities at Leyden, but lately retired, passed away last year at a great age. He was the Nestor of Egyptologists, much of his work dating from the "thirties." His largest work, the colossal publication of the Egyptian monuments in his Museum, commenced in 1839: he published the first volume of the Greek papyri of Leyden in 1833, and one of his best-known works, the *Hieroglyphics of Horapollo*, in 1835.

A most severe loss to Egyptology has been incurred in the death of Professor Dümichen, of Strasburg, at the comparatively early age of sixty. His was a singular example of devotion to science during thirty-five years, in the course of which he made journeys to Egypt at his own expense, collecting a prodigious mass of material. Much of this was made public in his large works, which issued from the press with surprising rapidity while he retained his health; but much still remains unutilised. The collection of squeezes and hand-copies have been generously given by his widow to the Egyptian Institute at Strasburg, where they will be well looked after.

Heinrich Brugsch has written an interesting account of his own life and wanderings. Georg Ebers has likewise published an autobiographical work.

F. LL. GRIFFITH.

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<sup>2</sup> Rec. de trav., xvi. 104.

<sup>3</sup> L.c., xv. 174.

<sup>4</sup> Transactions of the Ninth Oriental Congress, edited by E. Delmar Morgan, London, 1893.

<sup>5</sup> Histoire ancienne des peuples d'Orient (also in English).

<sup>6</sup> Proc. S. B. A., xvi. 50.

<sup>7</sup> Recueil de Travaux, xv. and xvi.

<sup>8</sup> Oriental Studies of the Oriental Club of Philadelphia, 1894.

<sup>9</sup> See Proc. S. B. A., xvi. 145.

<sup>10</sup> Trans. S. B. A., ix., pt. 2.

<sup>11</sup> Proc. S. B. A., xvi. 90.

<sup>12</sup> Egyptian Grammar, with table of signs, bibliography, exercises for reading and glossary, by Adolf Erman; translated by J. H. Breasted, London, 1894 (=Aegyptische Grammatik, Porta Linguarum Orientalium, pars. xv., Berlin, 1894).

<sup>13</sup> Corpus papyrorum Aegypti, Papyrus démotiques du Louvre, 3me fasc. Revue Egyptologique, vii., livr. 2.

<sup>14</sup> Aeg. Zeits., xxxii., p. 2.

<sup>15</sup> Le livre de ce qu'il y a dans Hades, par G. Jéquier.

<sup>16</sup> Bibliothèque Egyptologique, i., ii. : Maspero, Etudes de mythologie et archéologie égyptienne.

<sup>17</sup> Aeg. Zeits., xxxii., p. 1.

<sup>18</sup> Proc. S. B. A., xvi. 87.

<sup>19</sup> L.c., xv., 433; cf. Crum, L.c., xvi. 131.

<sup>20</sup> L.c., vol. xvi.

<sup>21</sup> The Dawn of Astronomy, by Norman Lockyer, F.R.S.

<sup>22</sup> Aegyptologische Studien von H. Schack-Schackenburg, IItes heft.

<sup>23</sup> See Trans. S. B. A., vol. iii.

<sup>24</sup> Recueil de Travaux, vol. xv.; Aeg. Zeits., xxxii., heft 1.

<sup>25</sup> Deutsche Bauzeitung, xxviii. 200; cf. also Centralblatt der Bauverwaltung, xiii. 517, 521.

<sup>26</sup> Aeg. Zeits., xxx. 105.

## B.—GRÆCO-EGYPTIAN ANTIQUITIES.

OUTSIDE the province of palæography the past twelve months has been a comparatively uneventful period. We have nothing to record which can compete with the brilliant discoveries in classical papyri. In one sense this is perhaps not wholly a misfortune, for time is still needed for a complete digestion of the very full share which in previous years has fallen to this branch of archæology.

It is almost exactly ten years since Petrie's excavation of Naukratis opened up a new field of Græco-Egyptian research. In the meantime every year has brought us its harvest, until Greek and Roman archæologists have begun to regard Egypt as the land of their promise also, and one high authority, greatly daring, proposes openly to move the British School from Athens to Alexandria. Curiously enough, the new results concern almost every important classical period but the one which we should naturally expect, the age of the Ptolemies, the age which the literary discoveries most richly illumine. Roughly speaking, they fall into three groups, corresponding to three great epochs of intercourse between Hellas and Egypt. First, the Mycenæan (to give it the most convenient term), in which a splendid store of new material for enquiry (and controversy) has come forward at Kahun, Gurob, and Tell el Amarna. Secondly, the great historical epoch of Greece from the sixth to the fourth century, of which Naukratis and Daphnæ have taught us so much. And lastly, the Græco-Roman epoch, in which a new chapter of ancient life has been opened up, principally in the mummy portraits from the Faiyum.

In the first of these periods, the new discoveries undoubtedly go far towards elucidating the difficult problem of the date of the Mycenæan civilization. The question around which controversy has arisen is, how far the new evidence can be relied upon for chronological purposes. On the one hand, it is urged that the Aegean or Mycenæan pottery found in Egypt enables us to assign a date of about 1400 B.C. to the Mycenæan civilization. The principal critic on the other side, Cecil Torr, denies that this conclusion is warranted by the facts. In the *Classical Review* for 1892, p. 462, I gave a summary of the points at issue and the arguments advanced on either side. The latest contribution to the controversy has appeared *ibid.*, 1894, p. 320, where Torr, reviewing Petrie's *Tell el Amarna*, returns to the charge once again. With regard to the

tomb of Maket at Kahun, one of the pivots of the discussion, I learn that Petrie is now inclined to attribute it, with all its contents, to the XVIIIth Dynasty, instead of as formerly to about 1100 B.C.

In this connection we can hardly omit a reference to Arthur Evans' researches among Mycenæan remains in Crete. Students of this period are familiar with the recurrence of certain figures or patterns, chiefly on the engraved seals. Arthur Evans claims to have discovered that these "symbols" are arranged on principles independent of Egyptian or Asianic systems, and are nothing less than a Mycenæan system of pictographic or hieroglyphic writing, the *σήματα λυγρά* of Homer. The "syllabary" offers numerous parallels, he thinks, on the one hand with the incised marks on potsherds found by Petrie at Gurob, and on the other with the later Cypriote, of which it may be the progenitor; it had two phases, the one pictographic, like the Hittite, the other linear, and distinctly alphabetic in character (*Athenæum*, 1894, p. 813). I may here mention that in the *Δελτιον* for 1892, p. 73, some tombs at Nauplia are described, of which one is said to have contained a Mycenæan vase with writing signs. The new theory formed the subject of a paper read before the British Association on August 11, 1894, and will doubtless be published in due course with the full illustrations which are necessary. Till then, criticism would be premature. But we may note that the theory of an independent præ-Phoenician, and even, so to speak, præ-Oriental system of writing comes very appropriately just now, when the reaction is strongly setting against the notion of a universal Oriental origin of things. Ottfried Müller long ago stood out against what was then the prevailing tendency; but in the new impulses lately given to the study of Oriental, and especially of Egyptian elements in the early civilizations of the West, it is evident that there is again some danger of going too far, and of minimising the independent and indigenous causes which in the Western races contributed to the evolution of their culture. This tendency, which Salomon Reinach terms the "*Mirage Oriental*," is set forth and combated by him in an admirable paper published in nos. 5, 6 of *L'Anthropologie* for 1893. He contends that there is absolutely no evidence to prove the existence of Semitic or Cushite influence on Central, Northern, or Western Europe, either in the Neolithic period or at the beginning of the age of metals. Later perhaps, at the beginning of the thirteenth century B.C., the Western civilizations became in some sense tributary to that of Egypt, but the basis of these civilizations remains absolutely indigenous, and follows a regular development. The Mycenæan civilization, an episode in the

Ægean civilization, is entirely European in origin, and was only superficially orientalised by contact with Syria and Egypt; and the old idea, that the primitive civilization of Greece was exclusively Egypto-Babylonian, is now impossible to maintain. Reinach is inclined to pin his faith to "une civilisation néolithique primitive, ayant rayonné en éventail de l'Europe centrale ou de l'Europe du Nord."

The results of the discoveries at Daphnæ and Naukratis, which added so largely to our material for the study of Ionian art, have perhaps hitherto hardly been studied as they deserved. We may therefore all the more welcome the stately volume devoted to this subject by D. Mallet, *Les premiers établissements des Grecs en Égypte* (twelfth memoir of the French Mission Archéologique at Cairo). First noticing the different thalattocracies of the Mediterranean, leading up to that of the Milesians, he takes Daphnæ as a text for discussing the mercenaries under Psammetichus and his successors: and Naukratis for that of the Greek merchants in Egypt: after a detailed examination of the towns, their commerce, industries, etc., he sums up in a final chapter the conception which the Greeks must have had of Egypt in the sixth century B.C. The pottery of Daphnæ has been made the subject of an independent study by F. Dümmler, which was to have appeared some time back in the *Antike Denkmäler* of the German Institute, but for some cause it has been hitherto delayed. Meanwhile the bulk of this pottery, and some of that from Naukratis, has been described in vol. ii. of the *Catalogue of Vases in the British Museum*, 1893.

Since Petrie's publication of mummy portraits in *Hawara, Biahmu, and Arsinoe*, various treatises on this subject have appeared, notably dealing with those of the Graf collection. The latest notice is one by G. Ebers, *Die Hellenistische Bildnisse aus der Fajum untersucht und gewürdigt*, Leipzig, 1893. Closely connected with these mummy portraits is a series of modelled portrait heads from mummies, of which specimens have recently come for the first time into European museums. In the *Journal des Arts* of December 31, 1892, an account is given of four of these heads in the Louvre. They were found at El Khargeh, the Oasis Magna, and are attributed by the writer to the Græco-Oriental population that inhabited the oasis not earlier than the time of Septimius Severus. Modelled in the round in coloured gypsum, they occupy on the cover of the sarcophagus the same place as the cedar-wood panels in the Faiyum examples; and, like them, represent the dead person in a very lifelike manner. The eyes are represented by a black and white paste, consisting of a kind of enamel covered with a plaque of vitreous

appearance which seems to be mica; the result being that they have very much the same staring effect as the eyes of the Faiyum portraits. Seven examples of these gypsum portrait heads are in the British Museum. During the spring of this year the oases of the Libyan desert have been traversed by Mr. Herbert Weld-Blundell, who has brought back from these rarely visited localities a quantity of photographs and highly interesting information.

Once more the tomb of Alexander has been discovered. This announcement may be looked for regularly every three or four years, and each anniversary of its occurrence brings a fresh variegation of more or less surprising detail. In the *Egyptian Gazette* of June 20th, 1893, it is stated that one Joannides asserts that he has found in digging (at Cæsar's camp near Alexandria) the tombs of Alexander and of Cleopatra, at 16 and 12 metres respectively from the surface. Each tomb had the name of the owner inscribed over the bronze door, and contained, besides a marble sarcophagus, a tempting array of parchments (!), jewellery, and Greek vases. Since more than a year has elapsed, and nothing further of this remarkable discovery has transpired, we may safely leave Joannides in full possession. On the other hand, it is only fair to say that the odds are decidedly in favour of the great Macedonian having been buried at Alexandria. In the *Classical Review*, 1893, p. 245, E. J. Chinnock collected seven passages from classical authors which go to prove this. Arrian, Diodorus, Curtius Rufus, and Aelian are unanimous in stating that Ptolemy conveyed the body thither; Suetonius and Dio affirm that Augustus saw the body there: and Strabo says that the Sema was an enclosure near the museum, in which were the tombs of Alexander and the royal Ptolemies; the original golden coffin had before Strabo's time been exchanged for one of transparent alabaster (hyalos). We may perhaps hope that the newly founded *Société archéologique Alexandrine* will be enabled definitely to clear up the question: an earnest of their existence has already appeared in the *Rapport sur les fouilles pratiquées et à pratiquer à Alexandrie*, by the energetic Conservateur of the Alexandrine Museum, G. Botti. The same writer has published a guide to his museum (*Notice des mon. exposés au Mus. Gr. Rom. d'Alex.*). While on this subject we may notice a curious collection of fragments of precious stones, marbles, &c., recently acquired by the Dresden Museum (*Arch. Anzeiger*, 1894, p. 36). They were found from time to time washed up on the shore of old Alexandria, on the site where the palace of the Ptolemies stood, and probably formed part of mosaics belonging to this palace: they include emerald, turquoise, red, yellow, and blue chalcedony,

and amethyst. Since the British bombardment of Alexandria, the ruins and rubbish at this part of the shore have been done away with, so that no further researches in this direction will be practicable.

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#### C.—GRÆCO-EGYPTIAN LITERARY DISCOVERIES.

THE past year has not been marked by any discovery of the first magnitude, but much useful work has been done in the way of publishing the materials which have been accumulated during the years preceding it. These are, of course, chiefly papyri, and by far the greater number of them belong to the non-literary class of these documents; but it will be convenient to mention first such literary discoveries as have been published during the past twelvemonth.

The largest of these is the Medical Papyrus in the British Museum, to which reference was made in last year's Report. Its existence was first announced in the *Classical Review* in June, 1892, and it has now been



published in full by Prof. Diels as one of the supplements to the Berlin edition of Aristotle.<sup>1</sup> The subject of the treatise, which was written by an unknown author in the second century, is the cause of disease, and the chief interest of it lies in the fact that half of it is occupied by a historical summary of the opinions of earlier writers, including notably Hippocrates. This summary is based on the similar work by Menon, a pupil of Aristotle, which in ancient times often passed under the name of Aristotle himself, but is now lost. Besides editing the text, Prof. Diels has also written an article on the contents of this treatise in *Hermes*.<sup>2</sup> Prof. Nicole has published the text of the fragments of Homer contained among the papyri recently acquired by the Public Library of Geneva.<sup>3</sup> One of these is of special interest, as containing a portion of the Iliad (xi. 788-xii. 9) with no less than thirteen lines in addition to the received text. Prof. Nicole did not assign any date to his papyrus, which is akin in character to the Petrie fragment of the same book of Homer published by Prof. Mahaffy in 1891; but a facsimile has since been published by Prof. Diels, from which it is evident that it may be referred to the second century B.C. The character of the supernumerary lines clearly points to their being additions to the original text, not genuine portions of it which have been dropped out of it. Another of Prof. Nicole's papyri contains a portion of the Odyssey, a work much less common in papyri than the Iliad; the rest are of small importance. A larger Odyssey papyrus is that of which the greater part is in the British Museum, while some smaller fragments have unfortunately been separated from it and are in the Rainer collection at Vienna. It is written in a fine uncial hand of the first century, and is accompanied by a few scholia. The text has been published by the present writer<sup>4</sup> and Dr. Wessely,<sup>5</sup> while the scholia have been discussed by Prof. Ludwig.<sup>6</sup> Still more valuable, perhaps, than this is a vellum fragment of Demosthenes *De Falsa Legatione*, which has likewise been acquired by the British Museum and was published at the same time.<sup>7</sup> It is in a hand apparently of the second century, and in that case is the oldest vellum MS. of the classical writers in existence. It is satisfactory to find that its text in general confirms that which has come down to us in the much later MSS., on which our knowledge of Demosthenes as a whole is based. The second part of Prof. Mahaffy's publication of the Flinders Petrie papyri (which will be described more fully below) contains some portions of the *Laches* of Plato, substantially supporting the received text, and a curious historical document, apparently a soldier's account of an expedition by Ptolemy Euergetes

against Syria in B.C. 247-6.<sup>8</sup> The other literary fragments published by Prof. Mahaffy are comparatively small and unimportant. In conclusion, though not falling strictly within the year, mention should be made of the fragments of an early Greek romance on the subject of Ninus, edited by Prof. Wilcken from among the papyri at Berlin.<sup>9</sup>

The non-literary papyri published during the past year are far more numerous and, relatively to their subject, of greater importance than any of the literary ones, unless it be the Medical Papyrus. Three considerable publications of texts have been made. Prof. Wilcken and his two colleagues, Drs. Krebs and Viereck, have continued the issue of the Berlin papyri with admirable regularity and skill.<sup>10</sup> Eleven parts, containing 361 documents, have now been published, and indices to the first ten of these are promised shortly to complete the first volume. Prof. Mahaffy has published the rest of the Petrie papyri entrusted to his care, and has thus completed a task involving enormous labour, patience and ingenuity.<sup>11</sup> The third publication is the volume of the British Museum Catalogue, containing the texts of all the non-literary papyri acquired by the Museum up to the end of 1891, to which allusion was made by way of prophecy in last year's Report.<sup>12</sup> It may be worth while to give a somewhat fuller account of each of these volumes.

The Berlin papyri are of first-rate importance for the internal history of Egypt during the first two centuries and a half of our era. Until recently, very few documents indeed had been discovered which belonged to this period, and the palæography of these centuries was almost a blank. But a few years ago a large find of papyri was evidently made by natives near the modern village of Dimay, in the Faiyûm, anciently known as Socnopæi Nesus, the Island of the god Socnopsus. Some of these papyri are now in London and Vienna, and perhaps elsewhere; but the greater part of the find was secured for Berlin. The publication of these (or rather of a portion of them, for the issue is by no means complete yet) by Drs. Wilcken, Krebs and Viereck leaves little to be desired. The palæographer and the student who wishes to work minutely on the documents must indeed regret the absence of facsimiles, and the texts are unaccompanied by comments; but the texts themselves have provided infinite material for historical and legal study. The details of Roman administration in Egypt can now be reconstructed far more fully than before. The list of known legates of Egypt has been amplified; the official relationships between the various officers of the nome are being made clear; and together with these official data, the manner of life and the standard of civilization in Roman Egypt are

being revealed. The papers of Socnopæi Nesus bring out the little details of village life and provincial administration, which are as valuable, if we are to understand the inner life of the period, as are the wall-paintings of Beni Hasan for the much earlier age to which they belong. The Roman administration in most respects carried on the system of the Ptolemies, though some of the magistrates existing under the latter (the διοικητής, the ἐπιμελητής, the οἰκονόμος, the ἀντιγραφεὺς) are not mentioned in the Berlin papyri. At the head of the administration of the whole province stands the ἡγεμὼν or ἑπαρχος, the præfectus Ægypti, appointed by the Emperor from the circle of his own freedmen. To him even the meanest subject has access by way of petition, as he had to the kings in the days of the Ptolemies. By his side, as chief law officer of Egypt, stands the δικαιοδότης, who also acts as *locum tenens* for the prefect in the absence of the latter. Next in the official scale come the ἐπιστρατηγοί, of whom there would appear to be three, one for Lower Egypt, one for the Heptanomis and Arsinoë, and one for Upper Egypt. The real unit of administration was, however, the nome, of which, as in Ptolemaic times, the strategus was the chief official. With him, and acting as his lieutenant in case of an interregnum, was the βασιλικὸς γραμματεὺς, or Royal Secretary, whose title proves (what is also known otherwise) that his office too descends from the time when there were Greek kings in Egypt. To him, or to him in conjunction with the strategus, tax and census returns were normally addressed. The position of the strategus seems to have corresponded generally to that of a District Magistrate in India. He moves about the country administering justice and receiving complaints of ill-treatment or wrong-doing, and to him the tax-collectors report the amounts paid by them into the State bank. Below him are the village officials, the κωμογραμματεὺς, the πράκτορες ἀργυρικῶν, the σιτολόγοι, and (as representing the villagers) the πρεσβύτεροι κάμης. The κωμογραμματεὺς, among other duties, is responsible for drawing up in each year a list of the more well-to-do inhabitants on whom λειτουργίαι, or public burdens, may be laid. Some elasticity was allowed in these lists, as appears from the fact that the priests of the local cult might be relieved of the secular duties which would normally fall to them, if other inhabitants volunteered to take their place. The πράκτορες ἀργυρικῶν are tax-collectors, collecting dues of many different descriptions, and assisted by the ἐπιτηρητής γενημάτων. The σιτολόγοι appear to have conducted the grants of seed-corn by the State to individuals, and to have collected the share of the produce which the State received in return. Another

important duty was the preservation of the embankments for regulating the inundations. For this (as always, apparently, in Egypt) some form of *corvée* was in force, and we find certificates issued to individuals that they have worked on the embankments for the statutory five days in such-and-such a year. Payments are also made for the maintenance of the embankments, perhaps as a substitute for personal labour. The work was presumably conducted under the superintendence of the *χωματεπιμεληταί*. But that much similar work was carried out by private labour extending over many more days than five appears from the farm-bailiff's account in the British Museum, mentioned in last year's Report.

The labours of the census alone must have occupied a large staff of officials. Every fourteen years each head of a house made a formal return of the members of his household, with their ages, and the house property held by any of them. Only those between the ages of 14 and 70 were liable to public burdens. In the intervals between these censuses names were added to the lists on the report of the heads of families, and those who died were struck off on the application of their relatives to the *κωμογραμματεὺς* or *βασιλικὸς γραμματεὺς*. On the basis of these supplementary returns interim lists were prepared (in towns by the *ἀμφοδάρχης* of each street or quarter), no doubt for the purposes of current taxation. In addition to these personal rolls, returns were made annually by all owners of live-stock of the number of camels or asses in their possession, and these might be requisitioned (subject to compensation) for the public service. All records of these descriptions seem to have been kept by the *βιβλιοφύλακες* in the *δημοσία βιβλιοθήκη*, from which copies could be obtained.

The above sketch makes no pretence to completeness, which is impossible in the space here available. Not all the officials have been mentioned, nor all the taxes to which the individual was liable. Nor have the legal documents been mentioned, nor the contracts of sale and loan, nor the very interesting fragments of the official day-books kept by magistrates such as the strategus, and probably by all the rest of the public officers as well. The work of digesting the information illustrating the internal life of Roman Egypt, not only in the Berlin papyri but also in those of the British Museum and (when they are published) at Vienna, will take much time.

Some points of legal and administrative detail have already been elaborated in the philological journals, especially by Mommsen,<sup>13</sup> Wilcken,<sup>14</sup> Krebs,<sup>15</sup> Viereck,<sup>16</sup> Gradenwitz,<sup>17</sup> and Hirschfeld,<sup>18</sup> and

this Report may have the opportunity of recording further progress in this direction in future years. One document deserves separate mention, on account of the peculiar interest attaching to it, namely, the *libellus*, or affidavit of having performed the required sacrifices in the presence of the commissioners appointed for the purpose, by an old man suspected of being a Christian in the time of the Decian persecution. This was discovered and published by Dr. Krebs;<sup>19</sup> and another document of the same kind was subsequently found among the Rainer papyri by Dr. Wessely.<sup>20</sup>

What the Berlin papyri have done for the Roman province, the Petrie papyri have, to some extent, done for Ptolemaic Egypt. The second part of Prof. Mahaffy's publication has not the same amount of literary interest or palæographical novelty as the first, but it is fuller in the details of internal administration. The chief points have been brought out in the editor's commentary with all Prof. Mahaffy's freshness and originality; and there is reason to hope that he may before long work up the material which he has been the first to decipher into a formal history of Ptolemaic Egypt. For such a history there is certainly room; and it is good news that Prof. Flinders Petrie's projected History of Egypt is to include volumes on the Ptolemaic and Roman periods.

Of the British Museum Catalogue the present writer can hardly be expected to speak at length. Except for some long money-accounts, both public and private, of the first and second centuries, most of the papyri transcribed in it belong to the Ptolemaic and Byzantine periods. The former include the documents found long ago in the Serapeum at Memphis and originally published by Forshall; the latter, a number of legal deeds, wills, and similar papers. One considerable section of the volume consists of magical papyri, another of horoscopes. The texts are accompanied by introductions and brief comments, with detailed indices. In the general introduction an attempt is made to sketch the historical palæography of papyri, with reference to the volume of facsimiles which accompanies the Catalogue. Since most of the material for such a sketch is new, this is to some extent a breaking of fresh ground.

Reference was made in last year's Report to the Guide to the Rainer Papyri, issued by the Director, Prof. Karabacek, with the assistance of his colleagues, Prof. Krall and Dr. Wessely. That issue, was, however, only provisional, and appeared as a compliment to the London Oriental Congress of 1892. The formal publication has only taken place within

the last few months;<sup>21</sup> and in this, while the Egyptian, Coptic and Greek sections remain substantially the same, the Arabic part, for which Prof. Karabaçek himself is responsible, has been very largely increased and illustrated by facsimiles.

Among detached publications, mention should be made of some Geneva papyri, edited by Prof. Nicole;<sup>22</sup> and of three papyri (now in the British Museum), containing leases or sales of the early seventh century, published by Mr. B. P. Grenfell<sup>23</sup>—a new recruit to the study of papyri who has earned a cordial welcome.

Looking to the future, there is much to arouse hope and interest. There is reason to believe that excavations may shortly be possible in Alexandria itself, the results of which may be extremely important. Prof. Flinders Petrie has brought back from Egypt a Ptolemaic papyrus of great size, which contains administrative records of considerable value. It will be edited by Mr. Grenfell, who has also himself acquired some fragments of literary papyri (Biblical and Homeric), all of which are valuable, and one (an early fragment of an Origenistic text of the prophet Ezekiel) extremely so. Prof. Wilcken promises his long-expected *Corpus* of Greek ostraka, which will be very welcome; and the first instalment of the texts of the Rainer papyri is said to be really on its way at last. Descriptions of all the papyri acquired by the British Museum, from 1888 to 1893 inclusive, are also in type and will appear shortly;<sup>24</sup> these will furnish a provisional guide to some 320 papyri (mostly of the first two and a half centuries of our era, and again of the middle of the fourth century) which have been acquired since the date at which the first volume of the Catalogue of Papyri closes. So, even if the coming year produces no sensational discovery, there is plenty of work on all sides to be done in the department of Græco- and Romano-Egyptian literature and history. *Quod felix faustumque sit.*

F. G. KENYON.

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- <sup>20</sup> *Papyrus Erzherzog Rainer: Führer durch die Ausstellung*, Wien, 1894.
- <sup>21</sup> *Lettre Inédite relative à un épisode du règne d'Antonin le Pieux*, in *Revue Archéologique*, 1893: *Une Affaire de Tutelle sous le règne d'Antonin le Pieux*, *ib.* 1894.
- <sup>22</sup> *Some New Papyri from Apollonopolis*, in *Journal of Philology*, xxii., 268-284 (1894).
- <sup>23</sup> In the forthcoming *Catalogue of Additions to the Manuscripts in the British Museum*, 1888-1893.

The following have been seen only since this article was written :—

- <sup>25</sup> *Papyrus Grec inédit relatif à l'impôt sur les Pécheurs* (a document apparently of the last half of the second century B.C.), published by E. Revillout in *Revue Egyptologique*, vii., 39 (1892).  
<sup>26</sup> *Griechische Mumienetikette aus Ägypten*, by F. Krebs, in *Zeitschrift für Ägyptische Sprache*, vol. xxxii. (1894).  
<sup>27</sup> *Ein altchristliches Mumienetikett, nebst Bemerkungen über das Begräbnisswesen der Kopten*, by Carl Schmidt, *ib.*

## D.—COPTIC STUDIES.

[*Coptic literature has come down to us in five dialects: the Achmimic, Sahidic, Memphitic (or Lower Sahidic), Faiyumic and Boheiric. Of these, the second and the last are the most important. The Bashmuriic dialect has not survived.*]

### BIBLICAL.

THE past twelve months have only seen the publication of two texts, both from the Old Testament. One is a Sahidic version of Job, which M. Amélineau prints<sup>1</sup> from MSS. at Rome and Naples: these are three in number, and date, we are told, from the 6th or 7th centuries, though the facsimile which Ciasca gives (vol. ii., tab. xxvi.) of one of them hardly supports a claim to such antiquity. It is not at all clear what use has been made of these several documents in detail. The words in which they are described (pp. 406, 407) are, to say the least, ambiguous. We must suppose the published text to result from a combination of the three MSS., which, by the way, are scarcely "*complètement inédits*," seeing that the whole of chap. i. was printed from one of them by Tortoli in 1880. Tuki's faulty quotations from Job had another origin.

The other publication is a somewhat superfluous edition of the latter half of the Boheiric Psalter, printed by Prof. Rossi from a Turin MS.<sup>2</sup>

Mention should, in this connection, be made of the chapter dealing with the Coptic New Testament in the new edition of Scrivener,<sup>3</sup> where Bp. Lightfoot's admirable and unique summary is brought up to date by Mr. Headlam. When Lightfoot wrote he could take account of three Coptic versions only—the Sahidic, the Boheiric and the "*Bashmuriic*." We know now that there once existed at least four—the Achmimic



Sahidic, Memphitic (or, as Mr. Headlam prefers to call it, the Middle Egyptian), and Boheiric. Further investigation will be needed to prove that there really existed a Faiyumic version, distinct from the Memphitic. Among other interesting points we notice that Mr. Headlam claims for the Boheiric version an antiquity higher than that of the Sahidic, a new theory, not yet, at any rate, shared by other scholars.<sup>4</sup>

#### PATRISTIC.

On this side Coptic literature has been enriched by a large and well-printed volume,<sup>5</sup> in which Dr. Budge edits three Boheiric Encomiums or discourses by Theodosius of Alexandria, Severus of Antioch, and Eustathius of Trake—the last an unidentified locality—in praise of St. Michael the Archangel. Linguistically the texts are not of more than the usual importance; but the comparative liveliness of the narratives, the novelty of several of the incidents, and the interesting lights frequently thrown upon Coptic civilization and superstitions, justify their publication. The Coptic versions are supplemented by specimens from their parallels in Arabic and Ethiopic, and the book closes with a useful index of the foreign words scattered through the texts.

To the same editor we owe a transcript and translation of the third work contained in that Zouche MS. from which he has already printed the martyrdom of St. Isaac, and a sermon of St. Ephraim. It is an Encomium on Elijah,<sup>6</sup> attributed—probably falsely—to Chrysostom. The date of the MS., A.D. 1199, must give it a high rank among Boheiric documents.

M. Amélineau always the most industrious of editors, has printed,<sup>7</sup> from Borgian MSS., the Boheiric lives of the founders of monachism in Lower Egypt, SS. Paul, Anthony, Macarius, John Kolobos and others, and has prefaced them with a lengthy introduction, in which he deals with the mutual relations of the various versions of their histories, arguing *inter alia* that the Coptic life of St. Paul was the basis of Jerome's Latin work.

Prof. Guidi has added to his earlier "Frammenti" another and final selection from the Sahidic MSS. in Rome and Naples. The documents are fragmentary, but often interesting, and relate to the martyrdom of Simon son of Cleophas, the death of St. John, and the Acts of SS. Paul and Barnabas. They likewise complete certain fragments of ecclesiastical anecdotes already edited in part by Zoega.

Prof. Rossi gives us, in the same publication as the Psalter mentioned above,<sup>8</sup> portions of the martyrdoms of SS. Theodore and Victor, as well as some interesting Gnostic texts of a magical character.

## PHILOLOGICAL.

We have here the most important works of the year. Prof. Steindorff has at length produced his long-expected Grammar,<sup>9</sup> while Prof. Atkinson of Dublin, known hitherto by his studies in Celtic philology, has found time to devote to the criticism of Coptic publications.<sup>10</sup> The Grammar fulfils all expectations—and much was expected. It should not, perhaps, be discussed apart from its companion, Prof. Erman's Egyptian grammar. The two works mutually supplement and depend upon one another, and with their help it is now possible for students to begin that systematic study of the development of the language to which such concise and scientific guides are indispensable. Prof. Steindorff's book is divided into sections dealing with phonetic, formal and syntactical laws of the Sahidic dialect, that idiom being now recognized as a medium with better historical and literary claims than the formerly more fashionable Boheiric. The Introduction, treating of the sounds and sound-changes, will perhaps be found to contain the most that is new; more than one valuable phonetic rule is there for the first time discerned, and those previously realised are stated in terse and clear language. The Chrestomathy, following the Grammar, contains a selection chiefly of patristic texts, none of them of great difficulty, but all well calculated to give familiarity with the spirit of the language. Passages from Lagarde's "Wisdom," and from the "Pistis," are included as specimens of the oldest and purest Sahidic literature. The method of word-division employed will strike many as unfamiliar; but on consideration it fully approves itself. The principle upon which it is based is that defended ten years ago by Prof. Erman, viz., that we should not divide in print what in the language forms one whole. If exception were to be taken to any consequence of this doctrine, it would be to Prof. Steindorff's introduction of the hyphen where some might prefer to see the central and the dependent word printed together, as one undivided group. Those who would see the results of a wholly different conception of this much-vexed question should examine the word-division in Dr. Budge's "St. Michael." It may be remarked here in passing that excellent photographs of the famous Horoscope, which Prof. Steindorff speaks of (p. 3) as still unpublished, are to be found in Mr. Kenyon's new Catalogue.<sup>11</sup>

The criticisms of Prof. Atkinson deal with certain of the Turin MSS. as edited by Prof. Rossi, and with M. Bouriant's Eulogy on S. Victor. It hardly needed demonstrations so lengthy to prove the inferior quality of either the Italian or the French publication; but those who have the

perseverance to wade through Prof. Atkinson's 135 pp. will find plenty there that is instructive and not a little that is amusing. That some such awakening was very much needed, and that it has come none too soon, is but too undeniably shown by Prof. Atkinson's criticisms, which it is to be hoped will prove a warning and a terror to all future editors of Coptic texts. The successful use should be noticed which the writer has made of the ordinary Roman type in the reproduction of Coptic words; it is similar, though not identical with the transcription used by Lagarde for his Psalter.

#### MISCELLANEOUS.

One of the most valuable publications of the last few years has been that of M. Amélineau's geographical dictionary,<sup>12</sup> referred to in our last Report. It forms a sequel to the great work of Brugsch, and deals therefore only with the topography of Christian Egypt. In compiling it M. Amélineau has made use of Arabic and Greek documents, as well as of the Coptic texts themselves, though it must be owned that all sources have not been exhausted. The MS. collections in Berlin and St. Petersburg have not been drawn upon, and very small use, if any, has been made of the British Museum papyri—Goodwin's list, *Aeg. Zeits.* 1869, being apparently ignored. One of the most interesting sections of the book is the appendix, in which two valuable lists are transcribed (in Coptic and Arabic, and often with Greek equivalents) of the mediæval Egyptian bishoprics, so many of which have long ceased to exist. Among many other interesting questions, M. Amélineau incidentally discusses (p. 84) the exact uses of the native and Arabic terms for an episcopal see and the relation of this to the civil divisions of the country. The hieroglyphic equivalents, chosen for comparison with the Coptic names, do not, at first sight, look very satisfactory. It appears, however, that the clumsiness of the forms—that, *e.g.* of Abydos, p. 155—is due to the base epochs to which M. Amélineau has thought it best to confine his selection. The value of the work is greatly increased by its excellent indices.

As regards the group of legal documents known as the "Jéné Papyri," two small publications have appeared, of which the first is an article by Dr. H. O. Lange of Copenhagen,<sup>13</sup> dealing with the joint will of the monks Jacob and Elias. Dr. Lange gives a new translation of the text (No. 8 in Revillout), with a commentary on some of the questions involved—the status of the testators, the topography of the monastery

and the succession of its abbots; and he also translates passages from the unpublished papyrus No. 78 of the British Museum. The second publication is that by M. Loret<sup>14</sup> of a fragment of a similar testament, remarkable as being dated in the 24th year of Constans II. (*i.e.* A.D. 665) and also as bearing an unusually lengthy Greek protocol, before the Coptic text.

Nothing further has been published relative to the "Faiyum Papyri," the new edition of the Rainer "Guide" being, as regards the Coptic section, merely a reprint of the earlier catalogue.

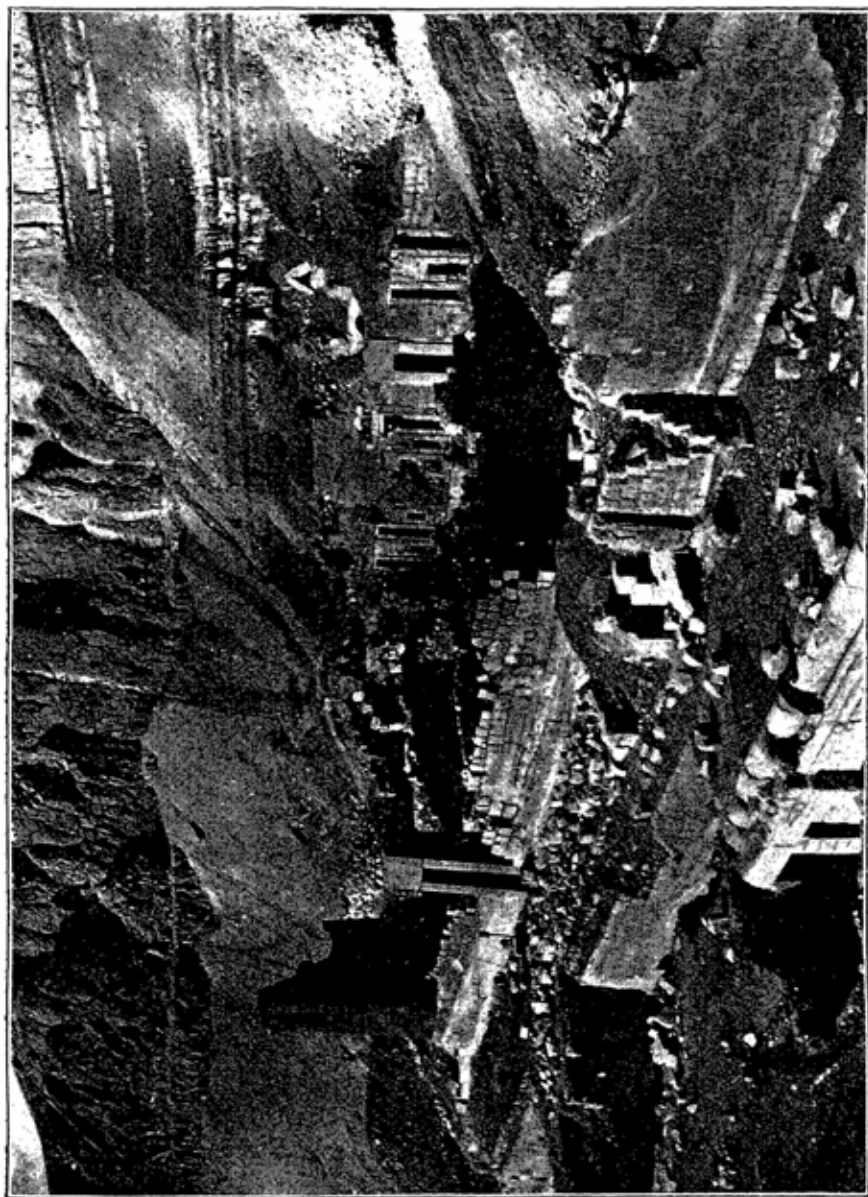
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- <sup>5</sup> Saint Michael the Archangel, London, 1894.
- <sup>6</sup> Trans. Soc. Bibl. Arch. ix., 355.
- <sup>7</sup> Ann. du Musée Guimet, T. 25, Paris, 1894.
- <sup>8</sup> *Vide* note 2 *supra*.
- <sup>9</sup> Koptische Grammatik (Porta Linguarum), Berlin, 1894.
- <sup>10</sup> Proc. R. Irish Acad., 3rd ser., vol. iii., p. 24, and *ib.*, p. 225.
- <sup>11</sup> Catalogue of Greek Papyri in the Brit. Museum, pll. 73, 74.
- <sup>12</sup> La Géographie de l'Égypte à l'époque copte, Paris, 1893.
- <sup>13</sup> En Thebansk Klosterforstanders Testamente. (I know this only as a "tirage-à-part," kindly sent by the author, and do not know from what journal it is extracted.)
- <sup>14</sup> Rec. de Travaux, &c., xvi. 103.

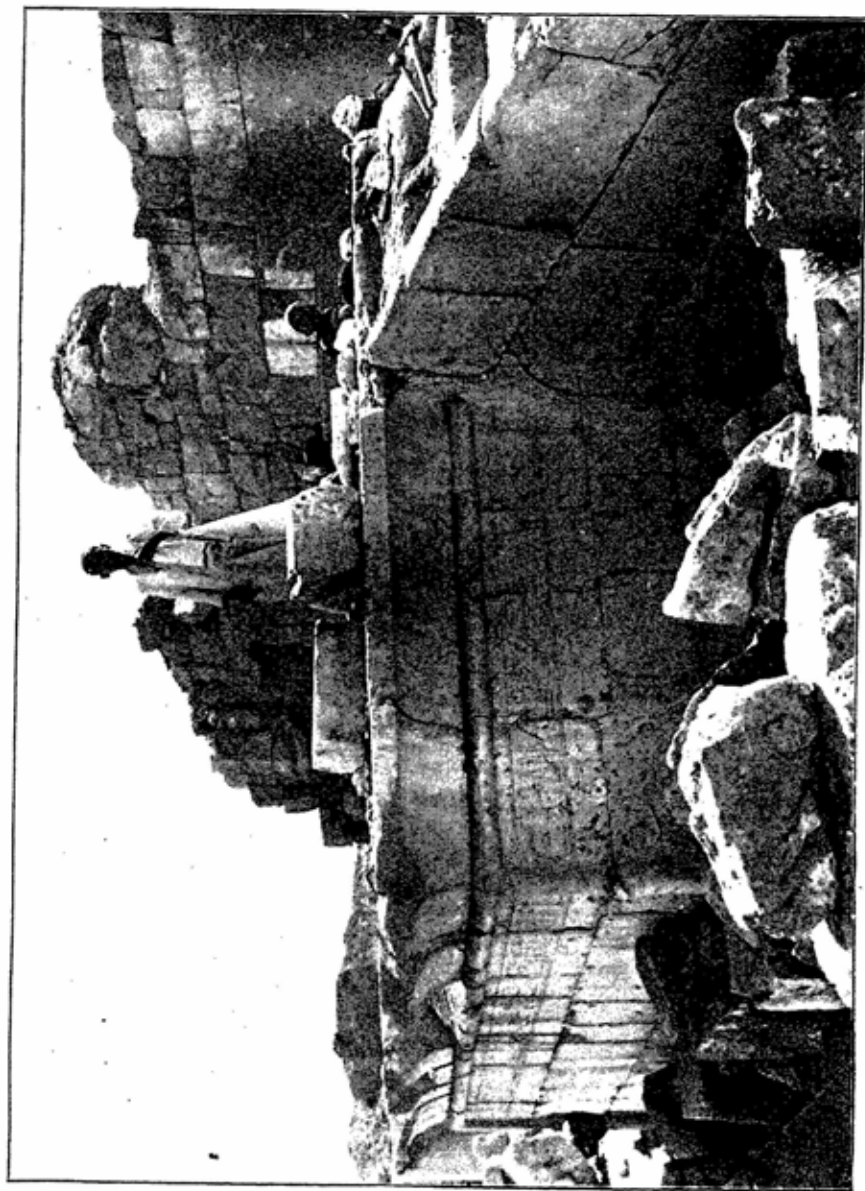






DEIR EL BAHARI. THE UPPER COURT.

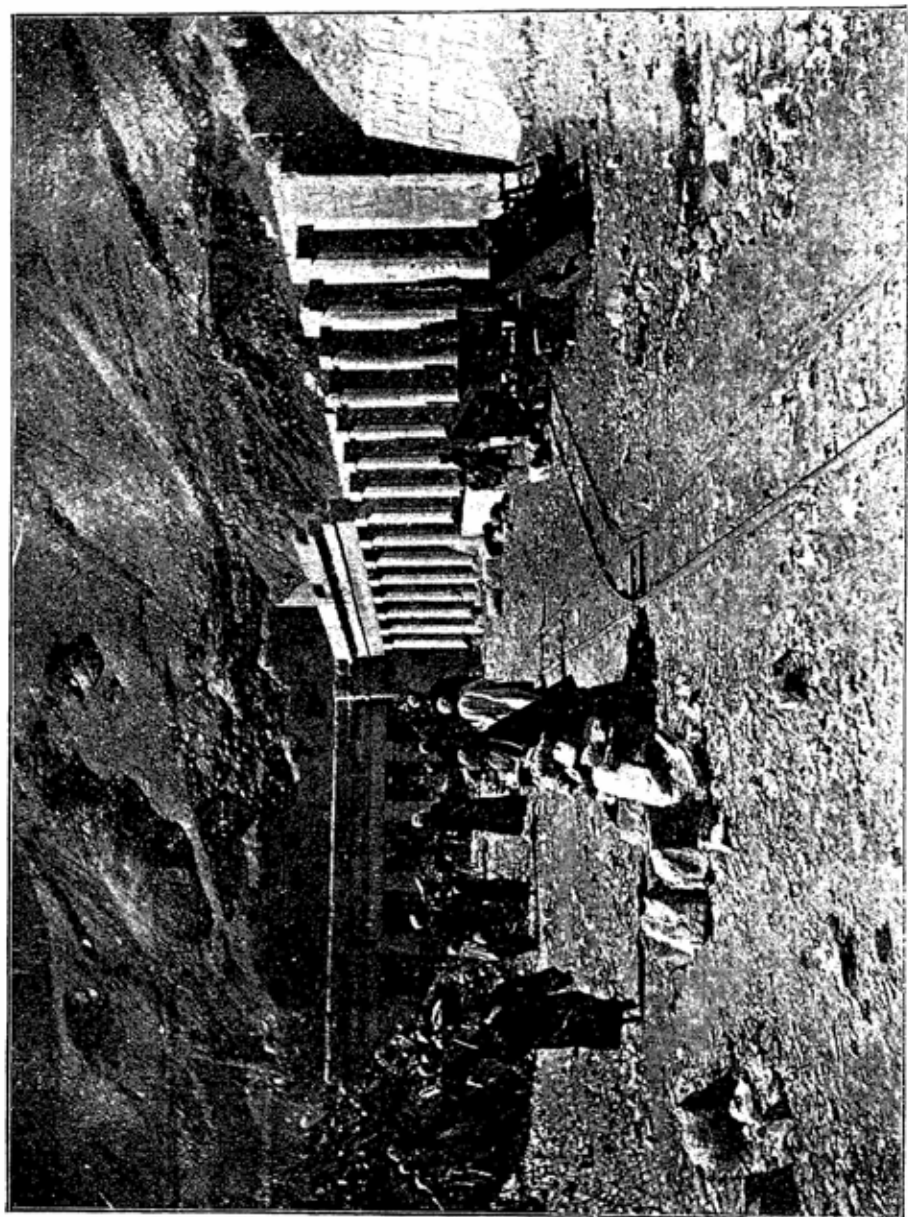




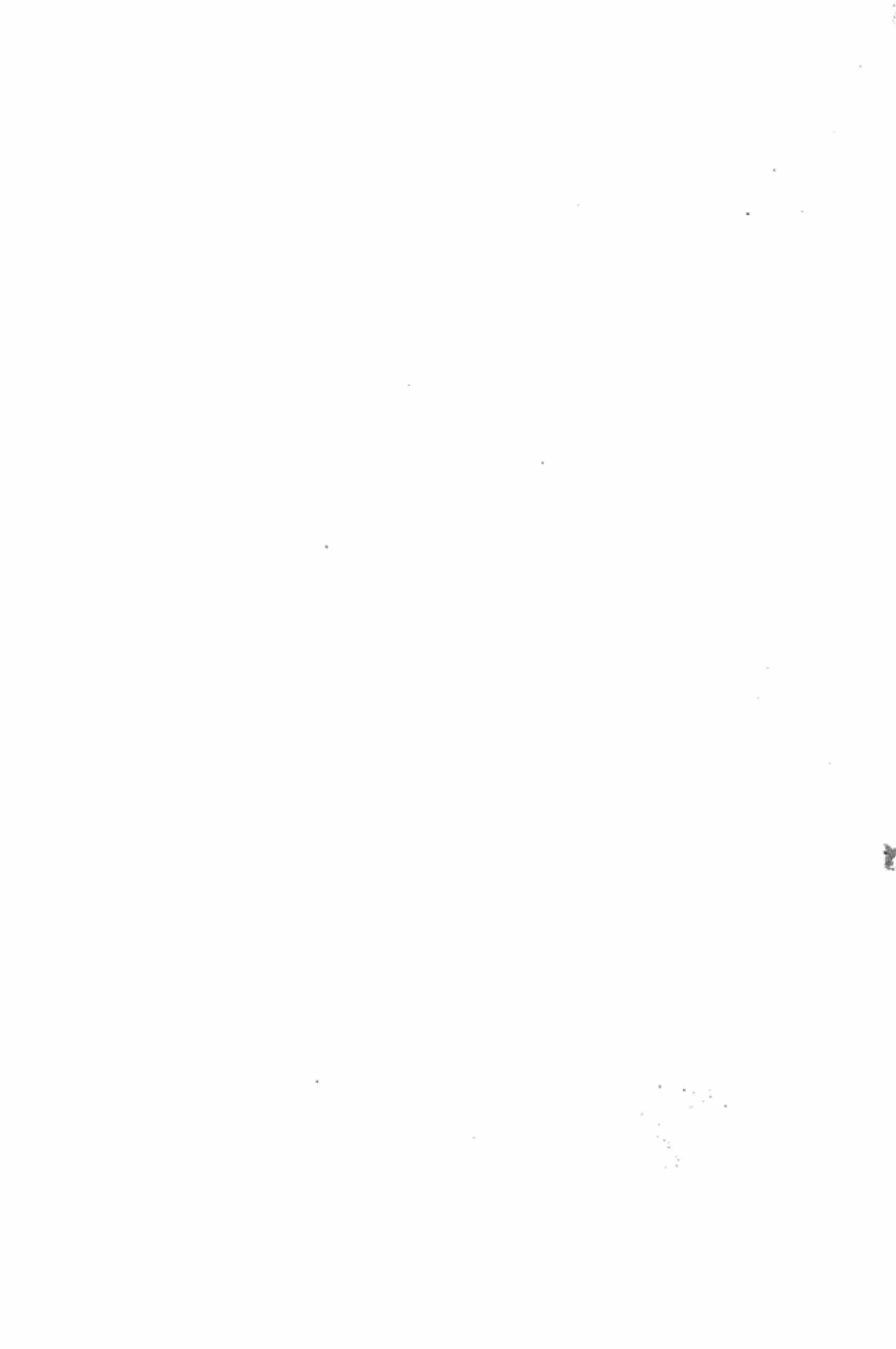
DEIR EL BAHARI. THE ALTAR OF HARMAKHIS.

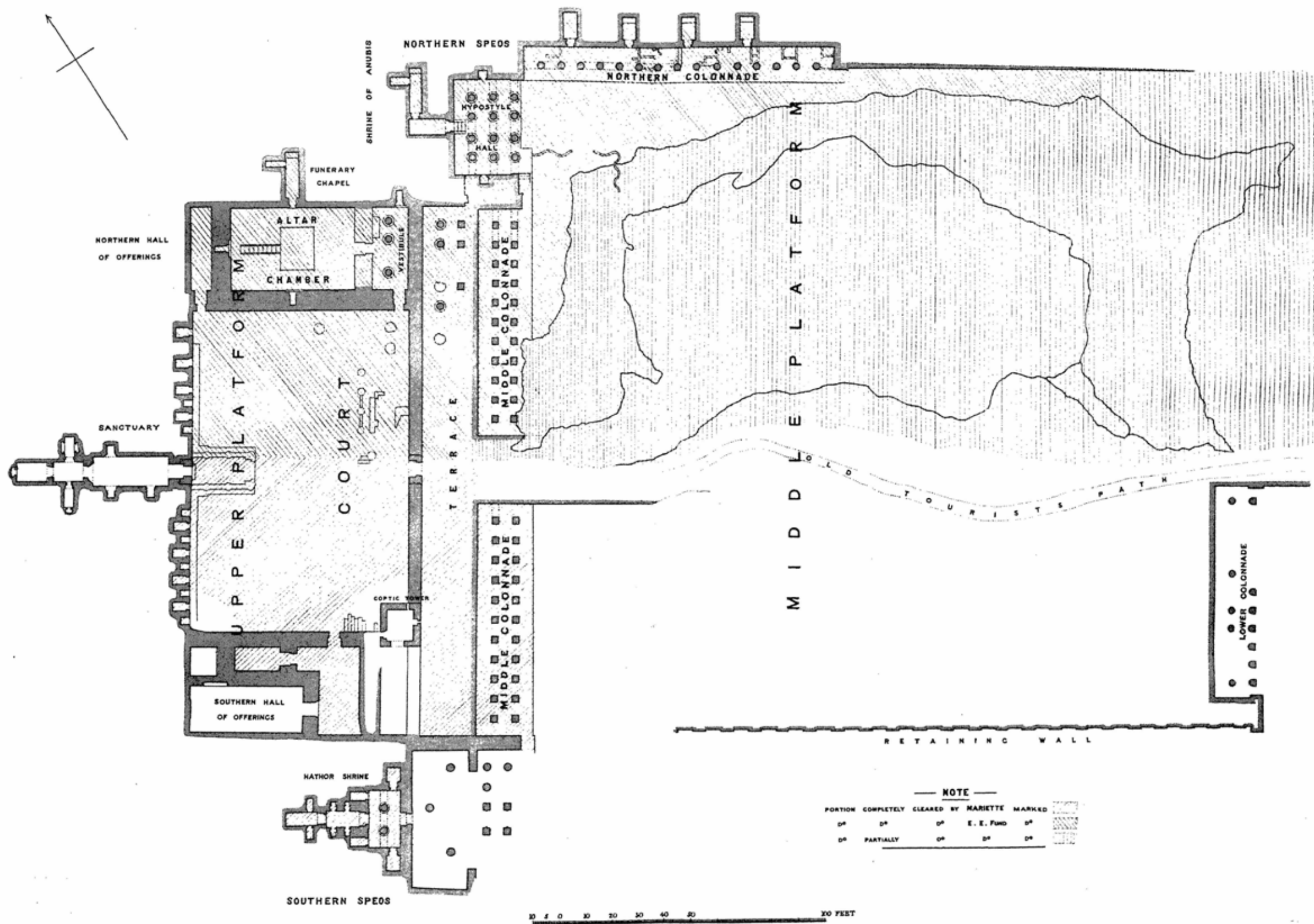




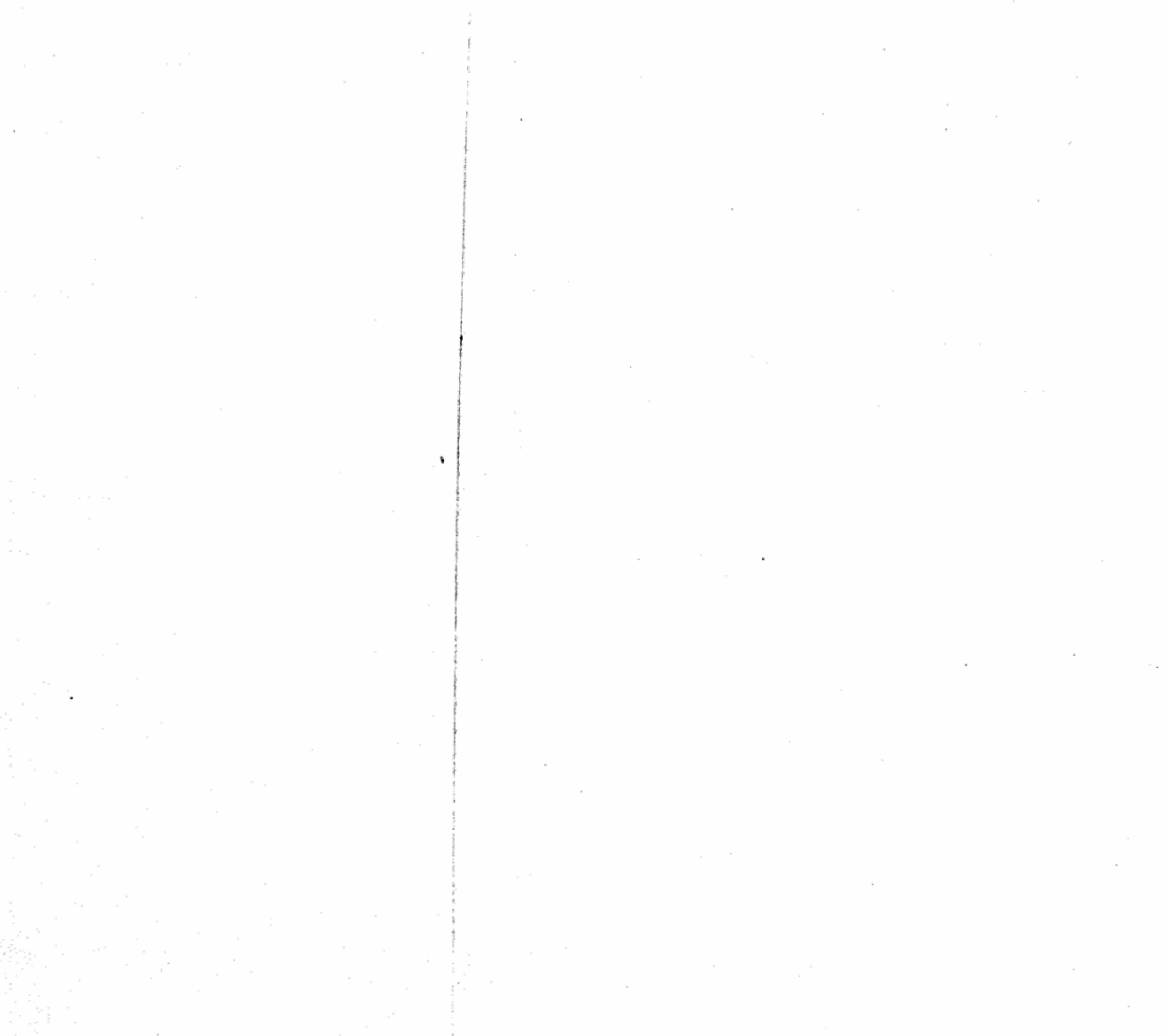


DEIR EL BAHARI. THE COLONNADE AND HYPOSTYLE HALL.

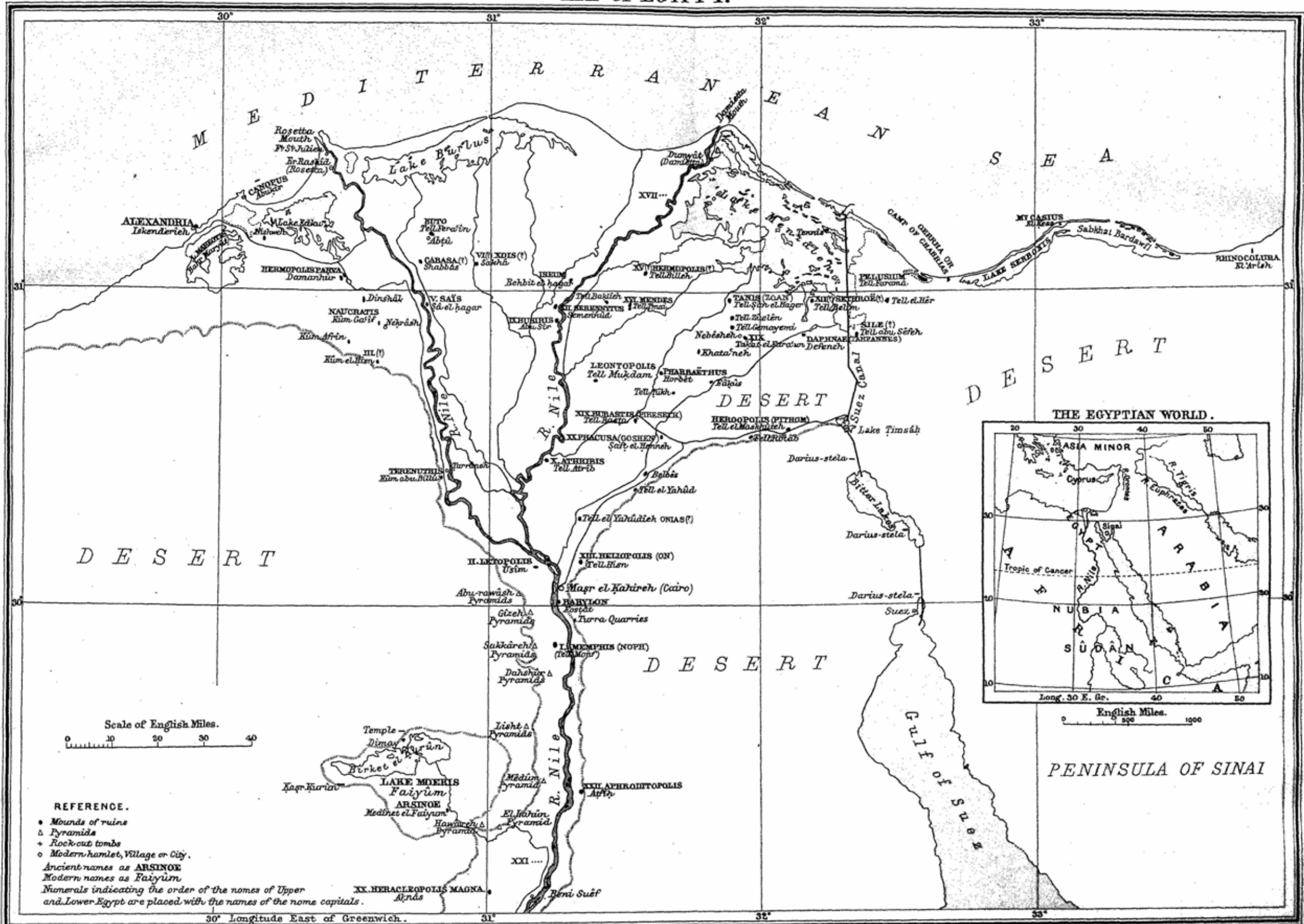




PLAN OF THE TEMPLE OF DEIR EL BAHARI.



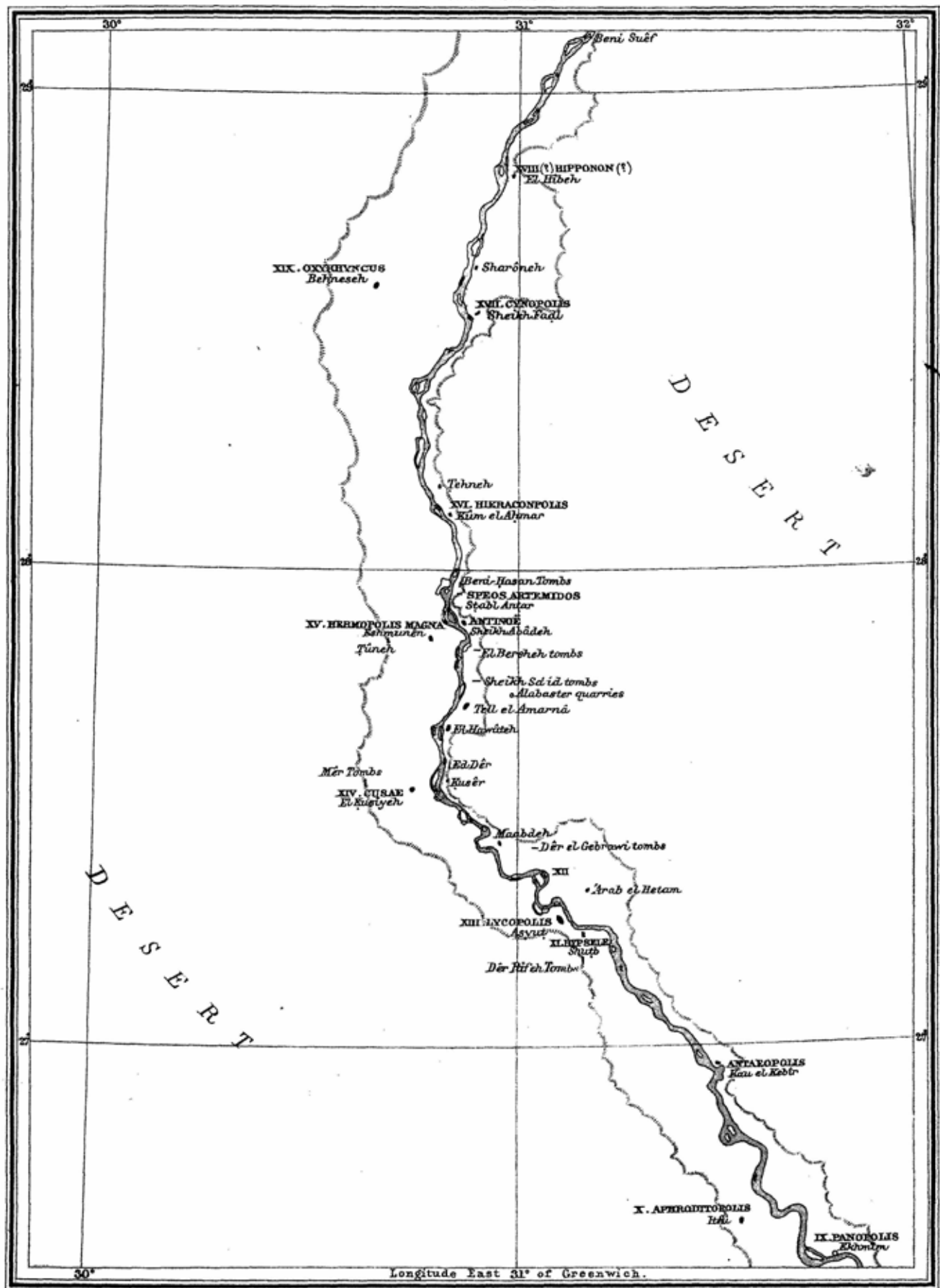
### MAP OF EGYPT I.



FROM THE DELTA TO BENI SUËF.



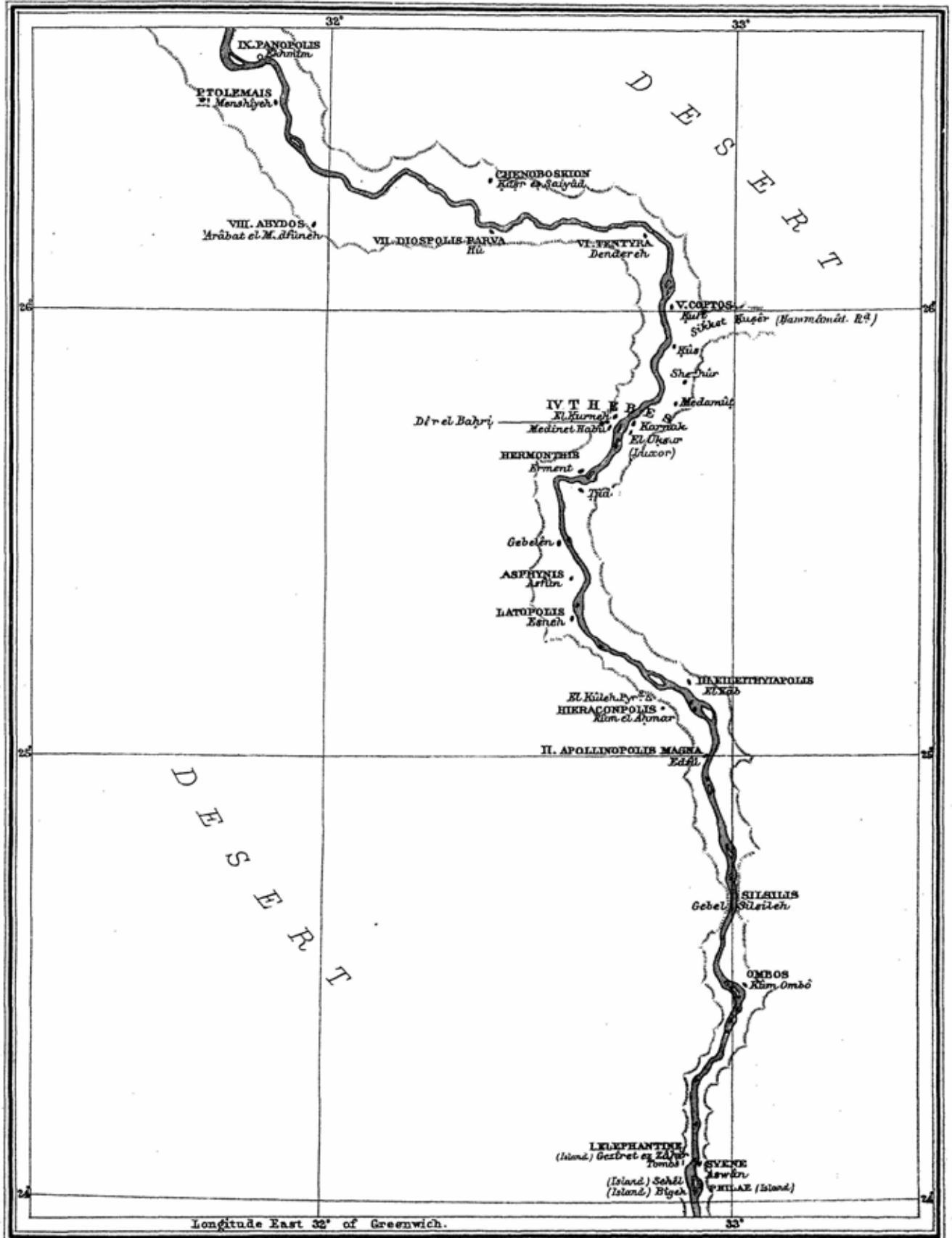
# MAP OF EGYPT II.







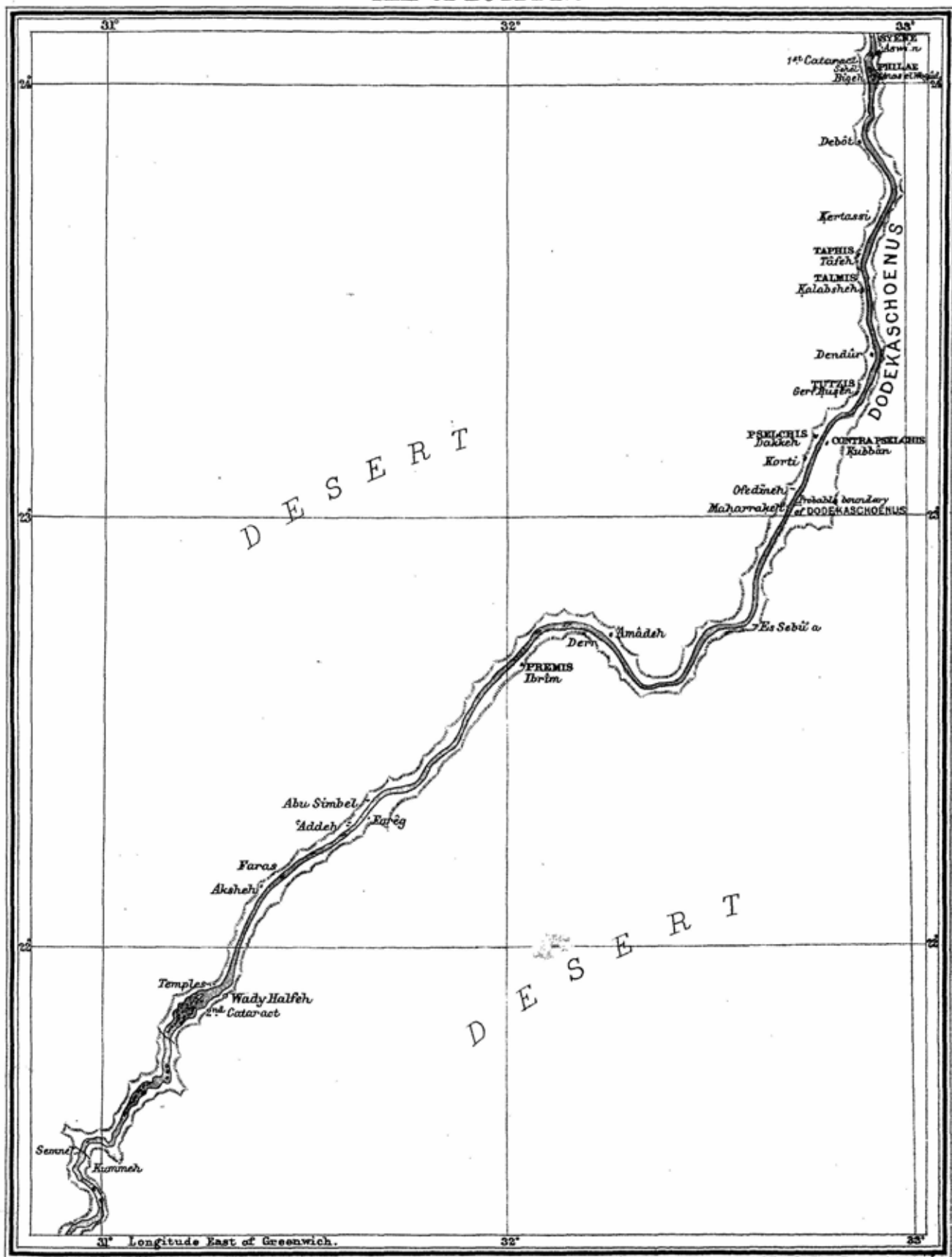
# MAP OF EGYPT III.



FROM EKHIM TO ASWÂN.

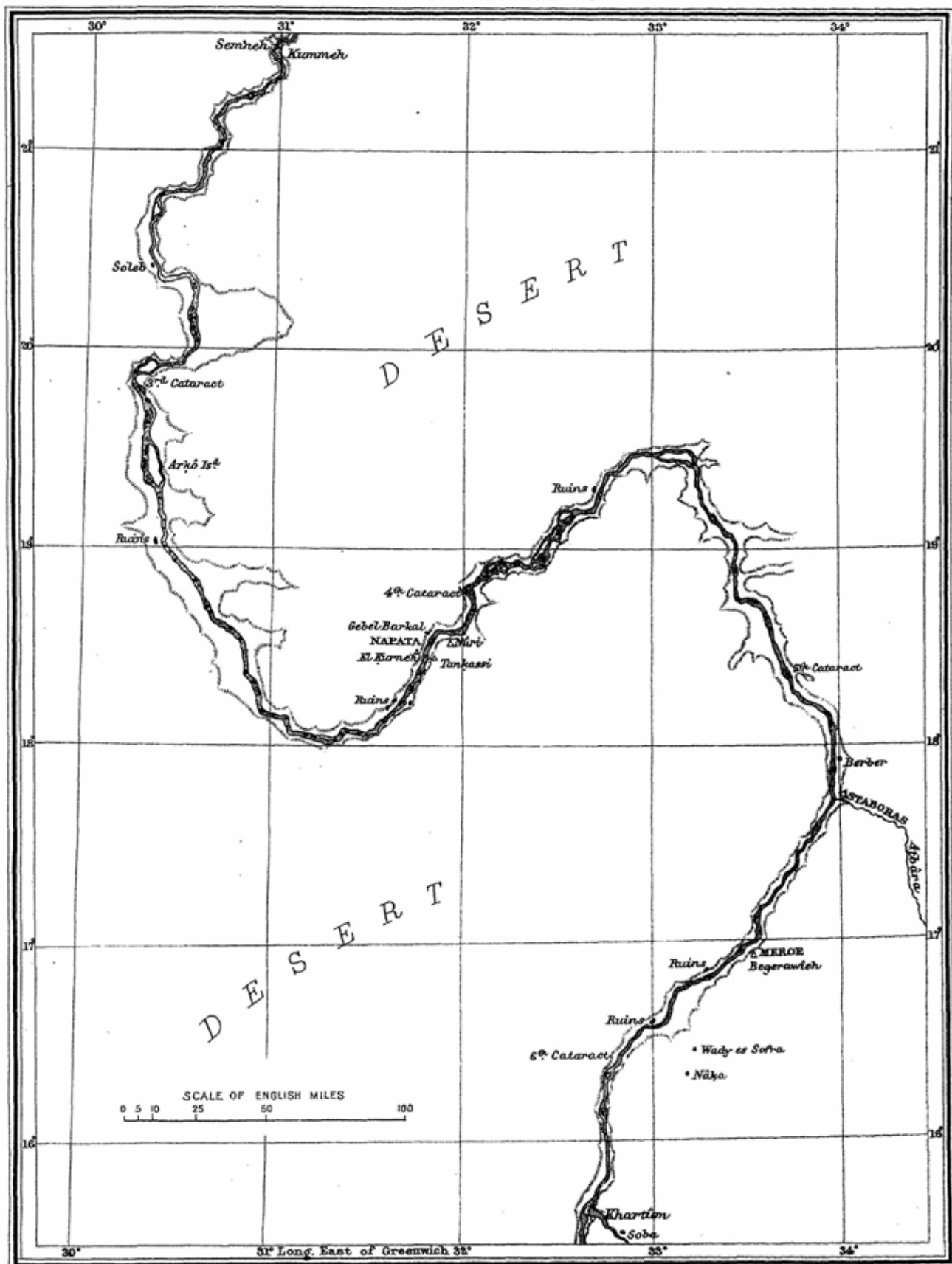


# MAP OF EGYPT IV.

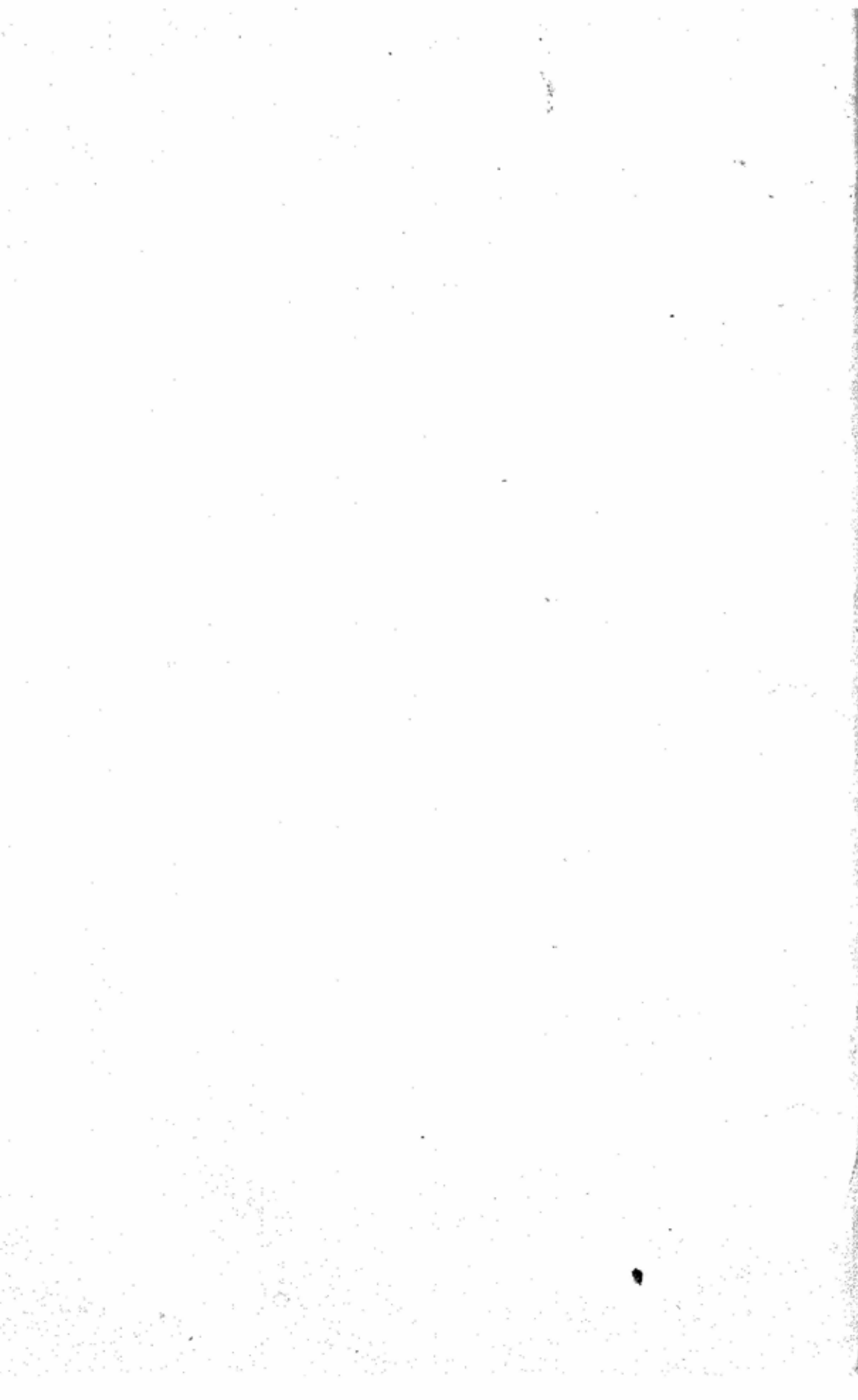




# MAP OF EGYPT V.



FROM SEMNEH TO KHARTÛM.



*"A book that is shut is but a block"*

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